THREE

TREATISES

Concerning the

SCOTISH

DISCIPLINE.

Viz.

I. A Fair Warning to take heed of the ſame: By the Right Reverend Dr. BRAMHAL, Biſhop of *Derrie*, now Lord Primate of *Ireland*.

II. A Review of Dr. BRAMBLE, late Biſhop of *London-Derrie*, his *Fair Warning*, &c. By R. B. G.

III A Second Fair Warning, in Vindication of the Firſt, againſt the Seditious Reviewer: By RICH. WATSON, Chaplain to the Right Honorable the Lord HOPTON.

To which is prefixed,

A LETTER written by the Reverend Dean of S. *Burien*, Dr. CREIGHTON.

London, Printed for SAMUEL BROWN, at the Queens Arms, near the little North door of S. *Pauls*. 166[illegible]

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GIFT FROM
DAVID H. McALPIN.
[John Bramhall]

A FAIR WARNING, To take heed of the SCOTISH DISCIPLINE,

As being of all others most Injurious to the Civil Magistrate, most Oppressive to the Subject, most Pernicious to both.

Bramhall.

By Dr JOHN BRAMWELL Lord Bishop of *London-Derie* in *Ireland*.

LUKE 5. 35.

No man having drunk old wine straight-way desireth new, for he saith, the old is better.

HOSEA 2. 7.

I will go and return to my first husband, for then was it better with me than now.

Printed in the Year 1649.

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A FAIR WARNING,

To take heed of the Scotish Discipline, as being of all others most Injurious to the Civil Magistrate, most Oppressive to the Subject, most Pernicious to both.

CHAP. I.

The Occasion and Subject of this Treatise.

IF the Disciplinarians in *Scotland* could rest contented to dote upon their own inventions and magnifie at home that *Diana* which themselves have canonised, I should leave them to the best School-Mastresse, that is, Experience, to feel where their shoe wrings them, and to purchase Repentance. What have I to do with the regulation of forreign Churches to burn mine own fingers with snuffing other mens Candles? Let them stand or fall to their own Master: It is charity to judge well of others, and piety to look well to our selves. 1

But to see those very men who plead so vehemently against all kinds of tyranny, attempt to obtrude their own dreams not onely upon their fellow-Subjects, but upon their Sovereign himself, contrary to the dictates of his own conscience, contrary to all Laws of God and Man, yea to compel forreign Churches to dance after their pipe, to worship that counterfeit image which they feign to have fallen down from *Jupiter*, and by force of arms to turn their neighbours out of a possession of above 1400 years, to make room for their Trojan horse of Ecclesiastical Discipline, (A practice never justified in the world but either by the Turk or by the Pope) This put us upon the defensive part, They must not think that other men are so cowed or grown so tame, as to stand still blowing of their noses, whilst they bridle them and ride them at their pleasure. It is time to let the world see that this Discipline which they so much adore, is the very quintessence of refined Popery, or a greater

13,525

Tyranny than ever Rome brought forth, inconsistent with all forms of civil Government, destructive to all sorts of Policy, a rack to the conscience, the heaviest pressure that can fall upon a people, and so much more dangerous, because by the specious pretence of Divine Institution, it takes away the sight, but not the burthen of slavery. Have patience Reader and I shall discover unto thee more pride and arrogancie through the holes of a threed-bare coat, than was ever found under a Cardinals Cap or a triple Crown. All this I undertake to demonstrate not by some extraordinary practices justified onely by the pretence of invincible necessity, (a weak patrociny for general Doctrine,) nor by the single opinions of some Capricious fellows, but by their books of Discipline by the acts of their general and provincial Assemblies, by the concurrent votes and writings of their Commissioners.

I foresee that they will suggest that through their sides I seek to wound forreign Churches. No, there is nothing which I shall convict them of here, but I hope will be disavowed, though not by all Protestant auctours, yet by all the Protestant Churches in the world. But I must take leave to demand of our Disciplinarians, who it is they brand with the odious name of Erastians in the Acts of their Parliaments and Assemblies, and in the writings of their Commissioners and reckon them with Papists, Anabaptists, and Independents; Is it those Churches who disarm their Presbyteries of the Sword of Excommunication which they are not able to weeld? so did *Erastus*; or is it those who attribute a much greater power to the Christian Magistrate in the managery of Ecclesiastical affairs than themselves? So did *Erastus*, and so do all Protestant Churches. The Disciplinarians will sooner endure a Bishop or a Superintendent to govern them, than the Civil Magistrate. And when the Magistrate shall be rightly informed what a dangerous edg'd-tool their Discipline is, he will ten times sooner admit of a moderate Episcopacy, than fall into the hands of such bucksters.

Syn. Gen. 1.6.4.7. Dec. ar. Parl. 1.6.4.8. &c.

If it were not for this Disciplinarian humour, which will admit no latitude in Religion, but makes each nicity a fundamental, and every private opinion an Article of faith, which prefers particular errours before general truths. I doubt not but all reformed Churches might easily be reconciled. Before these unhappy troubles in *England*, all Protestants both Lutherans and Calvinists did give unto the English Church the right hand of fellowship; the *Disciplinarians* themselves though they preferred their own Church as more pure, (else they were hard-hearted) yet they did not, they durst not condemn the Church of *England*, either as defective in any necessary point of Christian Piety, or redundant in any thing that might virtually or by consequence overthrow the foundation.

Assemb. Gen. Anno 1556.

Witnesse that letter which their General Assembly of *Superintendents*, *Pastours*

Pastours and *Elders* sent by Mr. John *Knox* to the *English* Bishops, wherein they stile them Reverend Pastours, fellow-preachers and joynt opposers of the Roman Antichrist. They themselves were then far from a party, or from making the calling of Bishops to be Antichristian.

But to leave these velitations and come home to the point. I will shew first how this Discipline entrencheth most extreamly upon the right of the civil Magistrate, secondly that it is as grievous and intollerable to the Subject.

CHAP. II.

That this new Discipline doth utterly overthrow the Rights of Magistrates, to convocate Synods, to confirm their Acts, to order Ecclesiastical affairs, and reform the Church within their Dominions.

ALl Princes and States invested with Sovereignty of power doe justly challenge to themselves the right of Convocating *National Synods* of their own subjects, and ratifying their constitution.

And although pious Princes may tolerate or priveledge the Church to convene within their territories annually or triennially, for the exercise of discipline, and execution of constitutions already confirmed, (nevertheless we see how wary the Synod of Dort was in this particular,) yet he is a Magistrate of straw, that will permit the Church to convene within his territories, whensoever, wheresoever they list, to convocate before them whomsoever they please, all the Nobles, all the Subjects of the Kingdom, to change the whole Ecclesiastical pollicy of a Commonwealth, to alter the Doctrine and Religion established, to take away the legall rights and privileges of the Subjects, to erect new tribunalls and courts of Justice, to which Sovereigns themselves must submit, and all this of their own heads, by virtue of a pretended power given them from heaven, contrary to known laws and lawfull customs, the Supreme Magistrate dissenting & disclaiming. *Synods ought to be called by the supreme Magistrate if he be a Christian, &c. And either by himself, or by such as he shall please to choose for that purpose, he ought to preside over them.* This power the Emperours of old did challenge over General Councels, Christian Monarchs in the blindnesse of Popery over National Synods, the Kings of *England* over their *great Councels* of old, and their Convocation of later times, The *Estates* of the united Provinces in the *Synod of Dort*, this power neither Roman Catholick or Protestant in *France* dare denie to his King. None have been more punctual in this case then the State of *Geneva*, where it is expressely provided, that *no Synod or Presbytery shall alter the Ecclesiastical pollicy, or adde any thing to it, without the consent of the civil Magistrate.* Their elders do not challenge an uncontrolable power as the *Commissioners of Christ*, but are still called

Can. 50.

Ench. cand. S. min. ex decreto sal. The Edit. Gron. 1645. pag. 561.

Les ordinaires Eccles. printed at Geneva 1562. pag. 66.

pag. 20.

Pagin. 20. *the Commissioners of the Signiory.* The *lesser Counsel* names them with *the advise of the Ministery,* (their consent is not necessary) The *great Counsel* of 200 doth approve them or reject them. At the end of the year they are presented to the *Signiory*, who continue them or discharge them as they see cause. At their admission they take an oath, *to keep the*
Pag 9. *Ecclesiastical Ordinances of the civil Magistrate.* The finall determination
Pag. 11. of doctrinal differences in Religion, (after conference of, and with the Ecclesiasticks,) is *referred to the Magistrate.* The proclamations published with the sound of trumpet, registered in the same book, do plainly shew that the ordering of all Ecclesiastical affairs is assumed by the *Signiory.*

But in *Scotland* all things are quite contrarie, the civil Magistrate hath no more to doe with the placing or displacing of *Ecclesiastical Elders,* than he hath in the *Electoral Colledge,* about the Election of an Emperor. The King hath no more legislative Power in Ecclesiastical causes than a Cobler, that is a single Vote in case he be chosen an Elder, other wise none at all. In *Scotland* Ecclesiastical persons make repeal, alter their Sanctions every day, without consent of King or Councel King *James* proclaimed a Parliament to be held at *Edenburgh*, and a little before by
Octob. 20. 1597. his letter required the Assembly *to abstain from making any Innovations in the Policy of the Church, and from prejudging the decisions of the States by their conclusions, and to suffer all things to continue in the condition they were until the approching Parliament.* What did they hereupon? They neglected the Kings letter, by their own Authority they determined all things positively, questioned the Arch-Bishop of St. *Andrews* upon their own Canons, *For collating to benefices, and Voting in Parliament,* according to the undoubted Laws of the Land. Yea to that degree of sawcines they arrived, and into that contempt they reduced Sovereign power,
Assemb. Aberd. 1600 that twenty Presbyters (no more at the highest, sometimes but thirteen, sometimes but seven or eight) dared to hold and maintain a General Assembly, (as they miscalled it,) after it was discharged by the King, against his Authority, an Insolence which never any Parliament durst yet attempt.

1 Book dis. 2. head. By their own Authority, long before there was any Statute made to that purpose, they abolished all the Festivals of the Church, even those which were observed in memory of the Birth, Circumcision, Resurrection and Ascension of our Saviour.

By their own Authority they decreed the abolition of Bishops, requiring them *to resign their offices, as not having any calling from Gods word, under pain of Excommunication. And to desist from preaching until they had a*
Aff Dun. 1580. *new admission from the General Assembly.* And to compleat their own folly, added further, that *they would dispose of their possessions as the Churches Patrimony in the next Assembly,* which ridiculous Ordinance was maintained stiffly by the succeeding Synods, notwithstanding the Statute, that

that *it ſhould be Treaſon to impugn the Authority of the three Eſtates, or to procure the innovation or diminution of any of them.* Which was made on purpoſe to controul their vain preſumption. Notwithſtanding that themſelves had formerly approved, and as much as in them lay eſtabliſhed Superintendents, to endure for term of life with their numbers, bounds, ſalaries larger than thoſe of other Miniſters, indewed with Epiſcopal power, to plant Churches, ordain Miniſters, aſſign Stipends, preſide in Synods, direct the cenſures of the Church, without whom there was no Excommunication. The world is much miſtaken concerning Epiſcopacie in *Scotland*: for though the King and Parliament were compelled by the clamours and impetuous violence of the Presbyters to annex the temporalities of Biſhops to the crown, yet the Function it ſelf was never taken away in *Scotland*, from their firſt converſion to Chriſtianity, until theſe unhappy troubles. And theſe very temporalities were reſtored by the *act of reſtitution*, and their full power was firſt eſtabliſhed *Synodically*, and afterwards confirmed by the three Eſtates of the Kingdom in Parliament.

Parl. 1584.

1 Book diſcip. 4. and 6. head.

Anno 203.

1606. Aſſ. Glaſg. 1610. Parl. Edenb. 1612.

By their own Authority when they ſaw they could not prevail with all their iterated indeavours and attempts to have their book of diſcipline ratified, they obtruded it upon the Church themſelves ordaining that *all thoſe who had born or did then bear any office in the Church ſhould ſubſcribe it, under pain of Excommunication.*

Aſſ. Edenb. 1590.

By their own Authority or rather by the like unwarrantable boldneſſe they adopted themſelves to be heirs of the Prelates and other dignities and orders of the Church ſuppreſſed by their tumultuous violence, and decreed that *all tythes, rents, lands, oblations, yea whatſoever had been given in former times, or ſhould be given in future times to the ſervice of God, was the patrimonie of the Church, and ought to be collected and diſtributed by the Deacons as the Word of God appoints.* That *to convert any of this to their particular or profane uſe of any perſon, is deteſtable Sacriledge before God.* And elſewhere, *Gentle-men, Barons, Earls, Lords, and others muſt be content to live upon their juſt rents, and ſuffer the Kirk to be reſtored to her libertie.* What this libertie is follows in the ſame place, *all things given in hoſpitalitie, all rents pertaining to Prieſts, Chanteries, Colledges, Chappelries, Frieries of all orders, the Siſters of the Seens all which ought to be retained ſtill in the uſe of the Kirk.* Give them but leave to take their breath and expect the reſt. *The whole revenues of the temporalities of Biſhops, Deans, and Arch-Deans lands, and all rents pertaining to Cathedrall Kirks.* Then ſuppoſing an objection, that the Poſſeſſours had Leaſes and Eſtates, they anſwer, *That thoſe who made them were theeves & murtherers & had no power ſo to alienate the common Good of the Kirk.* They deſire that all ſuch Eſtates may be anulled and avoided, that all Collectours appointed by the King or others, may be diſcharged from intermedling therewith, and the Deacons permitted

2 Book diſc. Chap. 9.

1 Book diſc. 6. head.

Ibidem.

Ibidem.

Ibidem.

permitted to collect the same: yea to that height of madnesse were they come, as to define and determin in their Assembly, (judge whether it be not a modest constitution for a Synod.) *That the next Parliament the Church should be fully restored to its Patrimony, and that nothing should be past in Parliament until that was first considered and approved.* Let all Estates take notice of these pretensions and designs. If their project have not yet taken effect, it is onely because they wanted sufficient strength hitherto to accomplish it.

Aff. Edenb. 1647.

Lastly by their own Authority, under the specious title of *Jesus Christ, King of kings, and Lord of lords, the onely Monarch of his Church*, and under pretence of his *Prerogative Royal*, they erected their own Courts and *Presbyteries* in the most parts of *Scotland*, long before they were legally approved or received, as appeareth by their own Act, alledging that *many suites had been made to the Magistrate for approbation of the Policy of the Kirk, which had not taken that happy effect which good men would crave*: And by another act acknowledging that *Presbyteries* were then established *(Synodically)* in most parts of the Kingdom. And lastly by the Act of another *General Assembly* at *Edenburg*, ordaining that *the Discipline contained in the acts of the General Assembly should be kept, as well in* Angus *and* Mernis *as in the rest of the Kingdom.*

Aff. Glasg. 1581. Aff. Edenb. 1590. Aff. Edenb. 1591.

You see sufficiently in point of practice how the Disciplinarians have trampled upon the Laws, and justled the civil Magistrate out of his Supremacy in Ecclesiastical affairs. My next task shall be to shew that this proceeds not from Inadvertence or Passion, but from their Doctrine and Principles.

1 Book disc. Chap. 7.

1 First, they teach that no persons, Magistrates nor others, have power *to Vote in their Synods, but onely Eccl siastical.*

2 Book disc. Chap. 12.

2 Secondly, they teach that Ecclesiastical persons have the sole power of convening and convocating such Assemblies, *All Ecclesiastical assemblies have power to convene lawfully together, for treating of things concerning the Kirk. They have power to appoint times and places.* Again, *National Assemblies of this Countrey ought alwayes to be retained in their own liberties, with power to the Kirk to appoint times & places.* Thus they make it a *Liberty*, that is a Priviledge of the Church, a part of its *Patrimony*, not onely to convene, but to convocate, whomsoever, whensoever, whatsoever.

Aff. Edenb. 1570.

3 Thirdly for point of Power, they teach, that *Synods have the judgement of true & false Religion, of Doctrine, Heresies, &c. the election, admission, suspension, deprivation of Ministers, the determination of all things that pertain to the Discipline of the Church. The judgement of Ecclesiastical matters, causes beneficiary, matrimonial and others. Jurisdiction to proceed to excommunication against those that rob the Church of its patrimony.* They have legislative Power *to make rules and constitutions for keeping good order in the Kirk. They have power to abrogate and abolish all Statutes and Ordinances*

2 Book disc. Chap. 7.

concerning Eccleſiaſtical matters, that are found noiſom and unprofitable, and agree not with the time, or are abuſed by the people. And all this without any reclamation, or appellation to any Judge, Civil or Eccleſiaſtical. Chap. 19

Fourthly, they teach that they have theſe priviledges not from the Magiſtrate or People, or particular Laws of any other Countrey. *The Magiſtrate can not execute the cenſures of the Church, nor preſcribe any rule how it ſhould be done, but Eccleſiaſtical power floweth immediatly from God, or from the Mediatour Jeſus Chriſt.* And yet further, *The Church cannot be governed by others, than thoſe Miniſters and Stewards ſet over it by Chriſt, nor otherwiſe than by his Laws. And therefore there is no power in earth that can challenge to it ſelf a Command or Dominion upon the Church.* And again, *It is prohibited by the Law of God and of Chriſt, for the Chriſtian Magiſtrate to invade the Government of the Church, and conſequently to challenge to himſelf the right of both Swords ſpiritual and temporal. And if any Magiſtrate do arrogate ſo much to himſelf, the Church ſhall have cauſe to complain and exclaim, that the Pope is changed, but the Papacy remains.* So if Kings and Magiſtrates ſtand in their way, they are Political Popes, as well as Biſhops are Eccleſiaſtical. Whatſoever theſe men do, *is in the Name of our Lord Jeſus, and by Authority delegated from him alone.* 2 Book diſc. Chap. 1. Theorematta III. imp. Edenb. 1647. decretn Synodi Theor. 4. Theor. 8. Theor. 62.

Laſtly, they teach that they have all this Power, not onely without the Magiſtrate, but againſt the Magiſtrate, that is, although he diſſent, & ſend „ out his prohibitions to the contrary, Parliamentary ratifications can „ no way alter Church canons concerning the worſhip of God. For Eccleſiaſtical Diſcipline ought to be exerciſed, whether it be ratified by the civil Magiſtrate or not. The want of a civil Sanction to the Church, is but like *Lacuna teſſaræ, non damnum emergens.* As it addes nothing to it, ſo it takes nothing away from it. If there be any claſhing of Juriſdictions, or defect in this kind, they lay the fault at the Magiſtrates doot. It *is a great ſin* or wickedneſſe, for the Magiſtrate to hinder the exerciſe, or execution of Eccleſiaſtical Diſcipline. Information from Scotland p. 19. Theor. 98. Theor. 81.

Now we have ſeen the pernicious practices of their Synods, with the Doctrines from which they flow; it remains to diſpel umbrages, wherewith they ſeek to hide the uglineſſe of their proceedings & principles from the eyes of the world. We (ſay they) do give the Chriſtian Magiſtrate a political Power to convocate Synods, to preſide in Synods, to ratifie the Acts of Synods, to reform the Church. We make him the keeper of both tables. Take nothing and hold it faſt, here are good words, but they ſignifie nothing. Truſt me whatſoever the Diſciplinarians do give to the Magiſtrate, it is always with a ſaving of their own ſtakes, not giving for his advantage, but their own. For they teach that this power of the Chriſtian Magiſtrate is not private and deſtructive to the power of the Church, but cumulative, and onely auxiliary or aſſiſting. Theor. 96.

Beſides the power which they call but very authoritative, but is indeed

miniſterial, of executing their decrees, & contributing to their ſetlement, they aſcribe to the Magiſtrate concerning the Acts of Synods that which every private man hath, a judgement of *diſcretion*, but *they* retain to themſelves the judgement of *Juriſdiction*. And if he judge not as they would have him, but ſuſpend out of conſcience the influence of his political power, where they would have him exerciſe it, they will either teach him another point of Popery, that is an implicite faith, or he may perchance feel the weight of their Church cenſures, and find quickly what manner of men they be, as our late gracious King *Charls*, and before him his Father, his Grandmother, & his great Grandmother did all to their coſt.

Then in plain Engliſh what is this political Power to call Synods, to preſide in Synods, and to ratifie Synods, which theſe good men give to the Magiſtrate, and magnifie ſo much? I ſhall tell the truth. It is a duty which the Magiſtrate ows to the Kirk, when they think neceſſary to have a Synod convocated, to ſtrengthen their ſummous by a civil „ Sanction, to ſecure them in comming to the Synod, & returning from „ the Synod, to provide them good accommodation, to protect them „ from dangers, to defend their Rights and Priviledges. To compel ob- „ ſtinate perſons by civil Laws and puniſhments to ſubmit to their cen- „ ſures and decrees. What gets the Magiſtrate by all this to himſelf? He may put it all in his eye, and ſee never a whit the worſe. For they „ declare expreſly that neither all the power, nor any part of the power, „ which Synods have to deliberate of, or to define Eccleſiaſtical things, (though it be in relation to their own Subjects) doth flow from the „ Magiſtrate, but becauſe in thoſe things which belong to the outward „ man, (mark the reaſon) the Church ſtands in need of the help of the Magiſtrate. Fair fall an ingenuous confeſſion, they attribute nothing to the Magiſtrate, but onely what may render him able to ſerve their own turns, and ſupply their needs. I wiſh theſe men would think a little more of the diſtinction, between *habitual* and *actual* Juriſdiction. After a School-maſter hath his licenſe to teach, yet his actuall Juriſdiction doth proceed from the Parents of his Scholars. And though he enjoy a kind of Supremacy among them, he muſt not think that this extinguiſheth, either his own filial duty, or theirs.

T. Exp. 50. 51.

Ibid.

Like this power of preſiding politically in Synods is the other power which they give him of reforming the Church, that is when the State of the Church is corrupted, but not when it is pure, as they take it for granted, that it is; when the Juriſdiction is in their own hands. Although „ godly Kings and Princes, ſometime by their own Authority, when „ the Kirk is corrupted, and all things out of order, place Miniſters, and „ reſtore the true ſervice of the Lord, after the example of ſome godly „ Kings of *Judah*, and divers godly Emperours and Kings alſo in the „ light of the New Teſtament; yet where the Miniſtery of the Kirk is

2 Book of diſc. cha. 12.

once

„ once lawfully constituted, and they that are placed, do their office faith-
„ fully, all godly Princes and Magistrates ought to hear and obey their
„ voice, and reverence the Majesty of the Son of God speaking in them.
„ Leave this jugling; who shall judge, when the Church is corrupted;
„ the Magistrates or Church-men? if the Magistrates, why not over
„ you, as well as others? If the Church-men, why not others as well as
„ you? here is nothing to be answered, but to beg the question, that they
„ onely are the true Church. Hear another witnesse, in evil and trouble-
„ some times, and in a lapsed state of affairs; when the order instituted
„ by God in the Church, is degenerated to Tyranny, to the trampling Theor. 84. and 85.
„ upon the true Religion, and oppressing the Professours of it, when no-
„ thing is found, the godly Magistrate may do some things, which ordi-
„ narily are not lawfull, &c. But ordinarily and of common right, in
„ Churches already constituted, if a man flie to the Magistrate complain-
„ ing that he is injured, by the abuse of Ecclesiastical Discipline, or if
„ the Sentence of the Presbyteries displease the Magistrate, either in
„ point of Discipline or of Faith, he must not therefore draw such cau es
„ to a civil tribunal, nor introduce a Political Papacy. And as the Magi- Ibidem.
„ strate hath power in extraordinary causes, when the Church is wholly
„ corrupted, to reform Ecclesiastical abuses; so if the Magistrate shall
„ Tyrannize, over the Church, it is lawfull to oppose him, by certain
„ wayes and means, extraordinary; how ever ordinarily not to be al-
„ lowed. This is plain dealing, the Magistrate cannot lawfully reform
them, but in cases extraordinary; and in cases extraordinary they may
lawfully reform the Magistrate, *by means not to be ordinarily allowed*,
that is by force of arms, See the principles from whence all our miseries;
and the losse of our gracious Master, hath flowed; and learn to detest
them; They *give the Magistrate the custody of both tables*, so they do give
the same to *themselves*, they keep the second table, by admonishing him; Theor. 43.
he keeps the first table by assisting them: they reform the abuses, of the
first table by ordinary right, of the second table extraordinarily. He re-
forms the abuses against the second table; by ordinary right: and the
abuses against the first table extraordinarily.

But can the Magistrate, according to their learning, call the Synod to
an account for any thing they do, can he remedy the errours of a Synod
either in Doctrine or Discipline? *No, if Magistrates had power to change,* Theor. 37.
or diminish, or restrain the Rights of the Church, the Condition of the Church,
should be worse, and their liberties losse, under a Christian Magistrate, than
under an Heathen. For (say they) *Parliaments and supreme Senates, are*
no more infallible then Synods; and in matters of Faith and Discipline more Theor. 82.
apt to erre. And again, the Magistrate is not judge of Spiritual causes contro-
verted in the Church. And if he decree any thing in such businesse, accord- Theor. 81.
ing to the wisdom of the flesh, and not according to the rule of Gods Word,
and

and the wisdom which is from above, he must give an account of it unto God.

2. Or may the supreme Magistrate oppose the execution of their disciplin practised in their Presbyteries, or Synods, by Laws or prohibitions? Theor. 82. No it is wickednesse, *If he do so far abuse his authority, good Christians must rather suffer extremities, than obey him.*

3. Then what remedy hath the Magistrate, if he find himself grieved in this case? *He may desire and procure a review in another National Synod, that the matter may be lawfully determined by Ecclesiastical judgement.* Yet upon this condition, *that notwithstanding the future review, the first sentence of the Synod be executed without delay*, This is one main branch of Popery, and a grosse incrochment upon the right of the Magistrate. Theor. 91. 92.

CHAP. III.

That this Discipline robs the Magistrate of the last appeal of his Subjects.

2. The second flows from this. The last appeal ought to be the Supream Magistrate, or Magistrates, within his or their Dominions, as to the highest Power under God. And where it is not so ordered, the Common-wealth can injoy no tranquillity, as we shall see in the second part of this discourse. By the Laws of *England*, if any man find himself grieved with the sentence or consistoriall proceedings of a Bishop, or of his officers, he may appeal from the highest judicatory of the Church to the King in Chancery, who useth in that case to grant Commissions under the great Seal, to *Delegates* expert in the Laws of the Realm, who have power to give him remedy, and to see Justice done. In *Scotland* this would be taken in great scorn, as an high indignity upon the Commissioners of Christ, to appeal from his *Tribunal*, to the judgement of a mortal man. In the year 1582, King *James* by his letter, by his messenger, the *Master of Requests*, and by an Herald at Arms prohibited the *Assembly at Saint Andrews* to proceed in the case of one *Mongomery*, and *Mongomery* himself appealed to Cesar, or to King and Councel. What did our new Masters upon this? They sleighted the Kings letter, his Messenger, his Herald, rejected the Appeal, as made to an incompetent Judge, and proceeded most violently in the cause. About four years after this another Synod held at *Saint Andrews*, proceeded in like manner against the Bishop of that See, for Voting in Parliament according to his conscience, and for being suspected to have penned a Declaration, published by the King and Parliament at the end of the Statutes, notwithstanding that he declined their judicature, and appealed to the King and Parliament. When did any Bishops dare to doe such acts? There need no more instances, their book of *Discipline* it self being so full in the case, *from the Kirk* there is *no reclamation, or appellation*, to any Judge Civil or Ecclesiastical, within the Realm. 1582. Ass. Saint Andrews 1582. Ass. Saint Andrews 1586.

CHAP.

Chap. IV.

That it exempts the Miniſters from due puniſhment.

THirdly, if Eccleſiaſtick perſons in their Pulpits or Aſſemblies, ſhall leave their text and proper work to turn incendiaries, trumpeters of ſedition, ſtirring up the people to tumults and diſloial attempts, in all well ordered Kingdoms and Common-wealths, they are puniſhable by the civil Magiſtrate, whoſe proper office it is to take cogniſance of treaſon and ſedition. It was well ſaid by a King of *France* to ſome ſuch ſeditious *Sbebas*, that if they would not let him alone in their Pulpits, he would ſend them to preach in another climate. In the *united provinces* there want not examples of ſeditious Oratours, who for controlling their Magiſtrates too ſawcily in the Pulpit, have been turned both out of their Churches and Cities, without any fear of wreſting *Chriſts Scepter* out of his hand. In *Geneva* it ſelf, the correction of Eccleſiaſtical perſons (*qua tales*,) is expreſly reſerved to the Signiory. So much our *Diſciplinarians* have out-done their pattern, as the paſſionate writings of heady men out-do the calmer decrees of a ſtayed Senate. 5 Eccl. Ord. pag. 14.

But the Miniſters of *Scotland* have exempted themſelves in this caſe from all ſecular judgement, as King *James* (who knew them beſt of any man living) witneſſeth. They ſaid, he was an *incompetent judge* in ſuch caſes, and that *matters of the Pulpit ought to be exempted from the judgement and correction of Princes*. They themſelves ſpeak plain enough. It is an abſurd thing, that ſundry of them, (Commiſſaries) *having no function of the Kirk, ſhould be judges to Miniſters, and depoſe them from their rooms*. The reaſon holds as well againſt Magiſtrates, as Commiſſaries. To paſſe by the ſawcy and ſeditious expreſſions of Mr. *Dury*, Mr. *Mellvill*, Mr. *Ballcanquall*, and their impunity. Mr. *James Gibſon* in his ſermon taxed the King for a *perſecutor*, and threatened him with a curſe, that he ſhould *die childleſſe, and be the* laſt of his race, for which being convented before the Aſſembly, and not appearing, he was onely ſuſpended during the pleaſure of his brethren, (he ſhould have been ſuſpended indeed, that is hanged.) But at another Aſſembly, in *Auguſt* following, upon his allegation, that his not appearing was out of his tender care of the rights of the Church, he was purged from his contumacy, without once ſo much as acquainting his Majeſty. Decla. 1584. 2 Book diſc. chap. 11. At Edenb. 1587.

The caſe is famous of Mr. *David Blake* Miniſter of S. *Andrews*, who „had ſaid in his ſermon, that the King had diſcovered the *treachery of his* „*heart*, in admitting the Popiſh Lords into the countrie. That all Kings „were *the devils barns*, that the devil was in the Court, and in the guiders Mr. David Blake. 1596.

» of it, And in his prayer for the Queen he used these words, we must
» pray for her for fashion sake, but we have no cause, she will never do
» us any good. He said that the Queen of *England* (Queen *Elisabeth*)
» was *an atheist*, that the Lords of the Session were miscreants and bri-
» bers, that the Nobility were degenerated, godless, dissemblers, and
» enemies to the Church, that the Councel were holly glasses, cormo-
» rants, and men of no Religion. I appeal to all the Estates in *Europe*,
what punishment could be severe enough for such audacious virulence?
The *English* Ambassadour complains of it; *Blake* is cited before the
Councel. The Commissioners of the Church plead, that *it will be ill
taken, to bring Ministers in question upon such trifling delations* as incon-
sistent with the liberties of the Church. They conclude that a *Decli-
natour* should be used, and a *Protestation* made against those proceedings,
saying, *it was Gods cause, wherein they ought to stand to all hazards.* Ac-
cordingly a *Declinatour* was framed and presented. *Blake* desires to be
remitted to the Presbytery, as his Ordinary. The Commissioners send
the copie of the *Declinatour* to all the Presbyteries, requiring them for
the greater corroboration of their doings to subscribe the same and to
commend the cause in hand in their private and publick prayers to God,
using their best credit with their flocks for the maintenance thereof.
The *King* justly incensed herewith, discharged the meeting of the
Commissioners. Notwithstanding this *Injunction* they stay still and send
Delegates to the *King*, to represent the inconveniences that might in-
sue. The King more desirous to decline their envy, than they his judge-
ment offers peace. The Commissioners refuse it, and present an inso-
lent petition, which the King rejects deservedly, and the cause was heard
the very day that the *Princesse Elisabeth*, (now Queen of *Bohemia*)
was Christened. The witnesses were produced, M. *Robert Pont* in the
name of the Church makes a *Protestation*. *Blake* presents a second *De-
clinatour*. The Councel decree that the cause being treasonable, is co-
gnoscible before them. The good King still seeks peace, sends mes-
sengers, treats offers to remit; But it is labour in vain. The Ministers
answer peremtorily by Mr. *Robert Bruce* their Prolocutor, *that the li-
berty of Christs Kingdom had received such a wound, by this usurpation of
the rights of the Church, that if the lives of Mr. Blake and twenty others had
been taken, it would not have grieved the hearts of good people so much, as
these injurious proceedings.* The King still woos and confers. At last
the matter is concluded, that the King shall make a *Declaration* in fa-
vour of the Church, that Mr. *Blake* shall onely make an acknowledge-
ment to the Queen, and be pardoned. But Mr. *Blake* refuseth to con-
fesse any fault, or to acknowledge the King and Councel to be any
judges of his Sermon. Hereupon he is convicted, and sentenced *to be*

guilty

guilty of falſe and treaſonable ſlanders, and his puniſhment referred to the King. Still the King treats, makes propoſitions unbeſeeming his Majeſty, once, or twice. The Miniſters reject them, proclaim a faſt, raiſe a tumult in *Edenburgh*, Petition, prefer Articles. The King departeth from the Citie, removeth his *Courts of Juſtice*, the people repent, the Miniſters perſiſt, and ſeek to ingage the Subjects in *a Covenant for mutuall defence*. One Mr. *Walſh* in his Sermon tells the people, that *the King was poſſeſſed with a devil, yea with ſeven devils*, that the *Subjects might lawfully riſe and take the ſword out of his hands*. The Seditious incouraged from the Pulpit, ſend a letter to the Lord *Hamilton*, to come and be their General. He nobly refuſeth, and ſheweth their letter to the King. Hereupon the Miniſters are ſought for to be apprehended, and flie into *England*. The Tumult is declared to be treaſon by the Eſtates of the Kingdom. I have urged this the more largely, (yet as ſuccinctly as I could,) to let the world ſee, what dangerous Subjects theſe Diſciplinarians are, and how inconſiſtent their principles be, with all orderly Societies.

Chap. V.

That it ſubjects the ſupreme Magiſtrate to their cenſures, &c.

FOurthly, they have not onely exempted themſelves in their duties of their own function from the tribunal of the Sovereign Magiſtrate, or Supreme Senate, but they have ſubjected him, and them, (yea even in the diſcharge of the Sovereign truſt) to their own Conſiſtories, even to the higheſt cenſure of Excommunication, which is like the cutting of a member from the body Natural, or the out-lawing of a Subject in the body politick, Excommunication, that very engine, whereby the Popes of old advanced themſelves above Emperours. *To diſcipline muſt all the Eſtates within this Realm be ſubject: as well Rulers*, as they that are ruled. And elſwhere, *all men, as well Magiſtrates* as Inferiours, *ought to be ſubject to the judgement of General Aſſemblies*. And yet again, *no man that is in the Church, ought to be exempted from Eccleſiaſtical cenſures*. What horrid and pernicious miſchiefs do uſe to attend the Excommunication of Sovereign Magiſtrates, I leave to every mans memory, or imagination. Such courſes make great Kings become cyphers, and turn the tenure of a crown copie-hold, *ad voluntatem Dominorum*. Such Doctrines might better become ſome of the Roman *Alexanders*, or *Bonifaces*, or *Gregories*, or *Pius Quintus* than ſuch great Profeſſours of Humility, ſuch great diſclaimers of Authority, who have inveighed ſo bitterly againſt the Biſhops for

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1 Book diſc. 7. head.

2 Book diſc. Chap. 12.

Thes. 8.

their usurpations. This was never the practice of any orthodox Bishop, S^t. *Ambrose* is mistaken, what he did to *Theodosius* was no act of Ecclesiastical jurisdiction, but of Christian discretion. No, he was better grounded, *David* said, *Against thee onely have I sinned, because he was a King.* Our Disciplinarians abhor the name of *Authority*, but hugge the thing, their profession of *humility*, is just like that Cardinals hanging up of a fishers net in his dining room, to put him in mind of his discent, but so soon as he was made Pope he took it down, saying, *the fish was caught now, there was no more need of the net.*

Chap. VI.

That it robs the Magistrate of his Dispensative power.

5 Fifthly, all supreme Magistrates do assume to themselves a power of pardoning offences and offenders, where they judge it to be expedient. He who believes that the Magistrate cannot with a good conscience dispence with the punishment of a penitent malefactour I wish him no greater censure than that the penal laws might be duly executed upon him, until he recant his errour. But our Disciplinarians have restrained this dispensative power, in all such crimes as are made capital by the judicial Law, as in the case of Bloud, Adultery, Blasphemy, *&c.* „ in which cases, they say the offender ought to suffer death, as God
1 Book dist. Instr. 9. „ hath commanded. And, If the life be spared as it ought not to be „ to the offenders, *&c.* And, the Magistrate ought to prefer Gods ex-
Ibid. „ presse commandment before his own corrupt judgement, especially „ in punishing these crimes which he commandeth to be punished with
Act Edenb. 1564. Part. Ed. 1594. „ death. When the then Popish Earls of *Angus*, *Huntley*, and *Erroll*, were excommunicated by the Church, and forfeited for treasonable practices against the King, it is admirable to read with what wisdom and charity and sweetnesse his Majesty did seek from time to time to reclaim them from their errours, and by their unfeigned conversion to the reformed Religion to prevent their punishment. Wherein he had the concurrence of two Conventions of Estates, the one at *Falkland*, the other at *Dumfermling*. And on the other side to see with what bitternesse and radicated malice, they were prosecuted by the Presbyteries, and their Commissioners, sometimes petitioning, that *they might have no benefit of law, as being excommunicated*, Sometimes threatening, that *they were resolved to pursue them to the uttermost, though it should be with the losse of all their lives in one day. That if they continued enemies to God and his Truth, the Countrey should not brook both them and the Lords together.* Sometimes pressing to *have their estates confiscated, and*

their

their sinnes taken away. Alledging for their ground, *that by Gods Law they had deserved death.* And when the King urged that the bosom of the Church should be ever open to penitent sinners, they answered, *that the Church could not refuse their satisfaction, if it was truly offered, but the King was obliged to do justice.* What do you think of those that roar out, *Justice, Justice*, now a dayes, whether they be not the right spawn of these Bloud-suckers, Look upon the examples of *Cain, Esau, Ishmael, Antiochus*, Antichrist, and tell me, if You ever find such supercilious, cruel, bloud-thirsty persons, to have been pious towards God, but their Religion is commonly like themselves, stark „ naught, Cursed be their anger for it was fierce, and their wrath, for it was cruel. Gen. 49 7.

These are some of those incroachments which our Disciplinarians have made upon the rights of all supreme Magistrates, there be sundry others, which especially concern the Kings of *Great Brittain*, as the losse of his tenths, first-fruits, and patronages, and which is more than all these, the dependence of his Subjects; by all which we see, that they have thrust out the Pope indeed, but retained the Papacy. The Pope as well as they, and they as well as the Pope, (neither barrel better herrings,) do make Kings but half Kings, Kings of the bodies, not of the soule of their Subjects: They allow them some sort of judgement over Ecclesiastical persons, in their civil capacities, for it is little (according to their rules) which either is not Ecclesiastical, or may not be reduced to Ecclesiastical. But over Ecclesiastick persons, as they are Ecclesiasticks, or in Ecclesiasticall matters, they ascribe unto them no judge- „ ment in the world. They say it cannot stand with the word of God, „ that no Christian Prince ever claimed, or can claim to himself such a „ power, If the Magistrate will be contented to wave his power in Ecclesiastical matters, and over Ecclesiastical persons, (as they are such,) and give them leave to do what they list, and say what they list in their Pulpits, in their Consistories, in their Synods, and permit them to rule the whole Common-wealth, in order to the advancement of the Kingdom of Christ. If he will be contented to become a subordinate Minister to their Assemblies, to see their decrees executed, then it may be they will become his good Masters, and permit him to injoy a part of his civil power. When Sovereigns are made but accessaries, and inferiours do become principals, when stronger obligations are devised, than those of a subject to his Sovereign, it is time for the Magistrate to look to himself, these are prognosticks of insuing storms, the avant curriers of seditious tumults. When supremacy lights into strange and obscure hands, it can hardly contain it self within any bounds. Before our Vindication of Commissioners Jun. 6 1648.

Disciplinarians be well warmed in their Ecclesiastical Supremacy, they are beginning, or rather they have already made a good progresse in the invasion of the temporal Supremacy also.

Chap. VII.

That the Disciplinarians cheat the Magistrate of his Civil Power in order to Religion.

6 That is their sixt incroachment upon the Magistrate, and the verticall point of Jesuitisme. Consider first how many civil causes they have drawn directly into their Consistories, and made them of Ecclesiastical cognisance, as *fraud in Bargaining, false weights and measures, oppressing one another*, &c. and in the case of Ministers, *bribery*, perjury, theft, fighting, usury, *&c.*

1 Book disc. 7. head. 2 Book disc. Chap. 7.

Secondly consider that all offences whatsoever are made cognoscible in their Consistories, in case of scandal, yea even such as are punishable by the civil sword with death: If the civil sword foolishly spare the life „ of the offender, yet may not the Kirk be negligent in their office, which is to excommunicate the wicked.

1 Book disc. 9. head and Theor. 63.

Thirdly they ascribe unto their Ministers a liberty and power to direct the Magistrate, even in the Managerie of civil affairs: To govern „ the Common-wealth, and to establish civil laws is proper to the Ma- „ gistrate: To interpret the word of God, and from thence to shew the „ Magistrate his duty, how he ought to govern the Common-wealth, „ and how he ought to use the Sword, is comprehended in the office of „ the Minister, for the holy Scripture is profitable to shew what is the „ best government of the Common-wealth. And again all the duties „ of the second table as well as of the first, between King and Subject, „ parents and children, husbands and wives, Masters and servants, *&c.* „ are in difficult cases a subject of cognisance and judgement to the „ Assemblies of the Kirk. Thus they are risen up from a judgement of direction to a judgement of Jurisdiction. And if any persons, Magistrates or others, dare act contrary to this judgement of the Assembly, (as the Parliament and Committee of Estates did in *Scotland* in the late „ expedition) they make it to be an unlawfull ingagement, a sinfull War, „ contrary to the Testimonies of Gods servants, and decree the par- „ ties so offending to be *suspended from the communion, and from their offices in the Kirk.* I confesse Ministers do well, to exhort Christians to be carefull, honest, industrious in their special callings: but for them to meddle pragmatically with the mysteries of particular trades and much more with the mysteries of State, which never came within the com-

Theor. 47. 48.

Vindicat. com. p. 6.

Solemn acknowledgement. Oct. 20. 1648.

passe

passe of their shallow capacities, is a most audacious insolence, and an insufferable presumption. They may as well teach the Pilot how to steer his course in a tempest, or the Physitian how to cure the distempers of his patient.

But their highest cheat is that Jesuiticall invention (*in ordine ad spiritualia*,) they assume a power in worldly affairs indirectly, and in order to the advancement of the kingdom of Christ. *The Ecclesiastical Ministery is conversant spiritually about civil things*. Again *must not duties to God whereof the securing of religion is a main one, have the Supreme and first place, duties to the King a subordinate and second place?* The case was this. The Parliament levied forces to free their King out of prison. A meer civil duty. But the commissioners of the Assembly declare against it, unlesse the King will first give assurance under hand and seal by solemn oath, that he will establish the Covenant, the Presbyterian discipline, *&c* in all his Dominions, and never indeavour any change thereof, least otherwise his liberty might bring *their bygone proceedings* about the League & Covenant into question, there is their power *in ordine ad spiritualia*. The Parliament will restore to the King his negative voice. A meer civil thing. The commissioners of the Church oppose it, because of the great dangers that may thereby come to Religion. The Parliament name Officers and Commanders for the Army. A meer civil thing. The Church will not allow them because they want such qualifications as Gods word requires, that is to say in plain terms, because they were not their confidents. Was there ever Church challenged such an omnipotence as this? Nothing in this world is so civil or political, wherein they do not interest themselves, in order to the advancement of the kingdom of Christ.

Theor. 63. vindication. p. 5.

Humble advise Edenb. Iune. 10. 1648.

vindication. p. 8.

Upon this ground their Synod enacted, that no Scotish merchants should from thenceforth traffique in any of the dominions of the King of Spain, until his Majesty had procured from that King some relaxation of the rigour of the inquisition, upon pain of excommunication. As likewise that the Munday market at *Edenburgh* should be abolished, It seems they thought it ministered some occasion to the breach of the Sabbath. The Merchants petitioned the king to maintain the liberty of their trade, He grants their request but could not protect them, for the Church prosecuted the poor merchants with their censures untill they promised to give over the Spanish trade; so soon as they had perfected their accounts, and payed their Creditors in those parts.

Ass. Dund. 1593.

But the Shoemakers who were most interested in the Munday markets with their tumults and threatenings compelled the Ministers to retract, whereupon it became a jest in the City, that the *Souters could obtain*

than more at the Ministers hands, than the King. So they may meddle with the *Spanish* trade or Munday markets, or any thing in order to Religion.

Upon this ground they assume to themselves a power to ratifie Acts of Parliament, So the assembly at *Edenburgh* enacted, That the Acts made in the Parliament at *Edenburgh* the 24 of *August.* 1560, (without either Commission or Proxie from their Sovereign,) touch-
Ass. Edenb. 1567. „ing Religion, *&c.* should have the force of a publick Law. And that „the said Parliament, so far as concerned Religion, should be main-„tained by them, *&c.* and be ratified by the first Parliament that „should happen to be kept within that Realm. See how bold they make with Kings and Parliaments, in order to Religion. I cannot omit that famous summons which this assembly sent out, not onely to en-„treat, but to *admonish all persons* truly professing the Lord Jesus with-„in the Realm, as well Noble-men as Barons and those of other estates to meet and give their personal appearance at *Edenburgh* the 20 of Iuly ensuing, for giving their advise and concurrence in matters then to be proponed, especially for purging the Realm of Popery, establishing the policy of the Church, and restoring the patrimony thereof to the iust possessours. Assuring such as did absent themselves that they should be esteemed dissimulate professours, unworthy of the fellowship of Christs flock, who thinks your Scotish Disciplinarians know not how to ruffle it?

Upon this ground they assume a power to abrogate and invalidate Laws and Acts of Parliament, if they seem disadvantagious to the
2 Book disc. ch. 7. Church. Church Assemblies have power to abrogate and abolish all „statutes and ordinances concerning Ecclesiastical matters, that are „found noysom and unprofitable, and agree not with the times, or „are abused by the people. So the Acts of Parliament 1584. at the
Vindication pag. 11. par. 10. „very same time that they were proclaimed, were protested against „at the market crosse of *Edenburgh* by the Ministers, in the name of the „Kirk of *Scotland*. And a little before, whatsoever be the Treason of „impugning the authority of Parliament, it can be no Treason to obey „God rather than man. Neither did the General assembly of *Glasgow* „1638, *&c.* commit any treason, when they impugned Episcopacy, „and Perth-Articles, although ratified by Acts of Parliament, and „standing laws then unrepealed. He saith so far true, that we ought rather to obey God than man, that is, to suffer when we cannot act; but to impugn the authority of a lawfull Magistrate, is neither to obey God nor man. God commands us to die in-nocent rather than live nocent, they teach us rather to live no-cent, than die innocent. Away with these seeds of sedition, these rebellious principles, Our Master Christ hath left us no such warrant

warrant, and the unsound practise of an obscure Conventicle is no safe patern. The King was surprized at *Ruthen* by a company of Lords and other conspirators; this fact was as plain Treason as could be imagined, and so it was declared; (I say declared, not made) in Parliament. Yet an Assembly Generall (*nemine gain-saying*) did justify that Treason in order to Religion as good and acceptable service to God, their Soveraign, and native Countrey, requiring the Ministers in all their Churches to commend it to the people, and exhort all men to concurre with the actors, as they tendred the glory of God, the full deliverance of the Church, and perfect reformation of the Commonwealth, threatning all those who subscribed not to their judgement with Excommunication. We see this is not the first time that Disciplinarian Spectacles have made abominable Treason to seem Religion, if it serve for the advancement of the good Cause. And it were well if they could rest here, or their zeale to advance their Ecclesiasticall Soveraignty, by force of Armes, and effusion of Christian blood, would confine it self within the limits of *Scotland*: No, those bounds are too narrow for their pragmaticall spirits: And for busie Bishops in other mens Dioceses, see the Articles of *Sterling*, That the securing and setling Religion at home, and promoting the work of Reformation abroad, in *England* and *Ireland*, be referred to the determination of the General Assembly (of the Kirk) or their Commissioners. What, is old *Edenburgh* turned new *Rome* and the old Presbyters young Cardinals, and their Consistory a Conclave, and their Committees a Junto for propagating the faith? Themselves stand most in need of Reformation; If there be a mote in the eye of our Church, there is a beam in theirs. Neither want we at home God be praised, those who are a thousand times fitter for learning, for piety, for discretion, to be reformers, then a few giddy innovators. This I am sure, since they undertook our cure against our wills, they have made many fat Church-yards in *England*. Nothing is more civill, or essentiall to the Crowne, then the Militia, or power of raising Armes. Yet we have seen in the attempt at *Ruthen*, in their Letter to the Lord *Hamilton*, in their Sermons, what is their opinion. They insinuate as much in their Theorems, *It is lawfull to resist the Magistrate by certain extraordinary wayes or meanes, not to be ordinarily allowed.* It were no difficult task out of their private Authors, to justifie the barbarous acts that have been committed in *England*. But I shall hold my self to their publike actions and records. *A numerous company of Citizens, forced the gates of Halyrood-house, to search for a Priest, and plunder at their pleasure. Mr.* Knox *was charged by the Councell to have bin the author of the sedition; and further, to have convocated his Majesties*

1582. 1583. Ass. Edenb. 1582. Sept. 27. 1648. Ar. 3 Theor. 34. Ann. 1562.

Subjects by Letters missive when he pleased. He answered, that he was no preacher of Rebellion, but taught people to obey their Princes in the Lord; [I fear he taught them likewise, that he and they were the competent judges what is obedience in the Lord.] He confessed *his convocating of the Subjects by vertue of a warrand from the Church, to advertise the brethren when he saw a necessity of their meeting, especially if he perceived Religion to be in peril.* Take another instance, The Assembly having received an answer from the King, about the tryall of the Popish Lords, not to their contentment, resolve all to convene in Armes at the place appointed for the tryall; whereupon some were left at *Edenburgh* to give timely advertisement to the rest. The King at his return gets notice of it, calls the Ministers before him, shewes them what an unduetifull part it was in them to levy Forces, and draw his Subjects into Armes without his Warrant. The Ministers pleaded, *That it was the cause of God, in defence wherof they could not be deficient.* This is the Presbyterian wont, to subject all causes and persons to their Consistories, to ratifie and abolish civill Lawes, to confirm and pull down Parliaments, to levy Forces, to invade other Kingdoms, to do any thing respectively to the advancement of the good cause, and in order to Religion.

Aff. Edenburg. 1593.

CHAP. VIII.

That the Disciplinarians challenge this exorbitant Power by Divine Right.

BEhold both Swords spirituall and temporall in the hands of the Presbytery, the one ordinarily by common right, the other extraordinarily; the one belonging directly to the Church, the other indirectly; the one of the Kingdome of Christ, the other for his Kingdom, in order to the propagation of Religion. See how these *hocas pocuses* with stripping up their sleeves and professions of plain-dealing, with declaiming against the tyranny of Prelates, under the pretense of humility and Ministeriall duty, have wrested the Scepter out of the hand of Majesty, and jugled themselves into as absolute a Papacy, as ever was within the walls of *Rome*. O Saviour, behold thy Vicars, and see whither the pride of the servants of thy servants is ascended. Now their Consistories are become the *Tribunalls of Christ*. That were strange indeed! Christ hath but one Tribunall, his Kingdome is not of this world. Their determinations passe for the *Sentences of Christ*. Alas there is too much faction, and passion, and ignorance in their Presbyteries. Their Synodall Acts go for the *Lawes of Christ*. His Lawes are immutable, mortall man may not presume to alter them,

or

or to adde to them; but these men are chopping and changing their constitutions every day. Their Elders must be looked upon as the *Commissioners of Christ*. It is impossible! *Geneva* was the first City where this discipline was hatched, though since it hath lighted into trucksters hands. In those dayes they magnified the platform of *Geneva*, for the *pattern shewed in the mount*. But there, the Presbyters at their admission take an oath, to observe the Ecclesiasticall Ordinances of the small, great, and generall Councels of that City. Can any man be so stupid, as to think, that the high Commissioners of Christ sweat fealty to the Burgers of *Geneva*? Now forsooth their Discipline is become the *Scepter of Christ, the Eternall Gospel*. (See how successe exalts mens desires and demands.) In good time, where did this Scepter lye hid for 1500. yeers, that we cannot finde the least footsteps of it in the meanest village of Christendome? This world drawes towards an end; was this discipline fitted and contrived for the world to come? Or how should it be the Eternal Gospel? When every man sees how different it is from it self, in all Presbyterian Churches, adapted and accommodated to the civill policy of each particular place where it is admitted, except onely *Scotland*, where it comes in like a Conqueror, and makes the Civill Power stoop and strike sayle to it. Certainly, if it be the Gospel, it is the fifth Gospel, for it hath no kindred with the other foure. There is not a Text which they wrest against Episcopacy, but the Independants may with as much colour of reason, and truth, urge it against their Presbyteries. Where doth the Gospel distinguish between temporary and perpetuall Rulers? Between the Government of a person, and of a corporation? There is not a Text which they produce for their Presbytery, but may with much more reason be alledged for Episcopacy, and more agreeable to the *analogie of faith*, to the perpetuall practice and belief of the Catholick Church, to the concurrent Expositions of all Interpreters, and to the other Texts of holy Scripture; for untill this new modell was yesterday devised, none of those Texts were ever so understood. When the practise ushers in the doctrine, it is very suspicious, or rather evident, that the Scripture was not the rule of their reformation, but their subsequent excuse. This (*jure divino*) is that which makes their sore incurable, themselves incorrigible, that they father their own brat upon God Almighty, and make this Mushrome which sprung but up the other night, to be of heavenly descent. It is just like the doctrine of the Popes infallibility, which shuts the door against all hope of remedy. How should they be brought to reform their errors, who beleeve they cannot erre, or they be brought to renounce their drowsy dreams, who take it for granted, that they are divine revelations?

An. 1596. And yet when that wise Prince, King *Iames*, a little before the Nationall Assembly at *Perth*, published in print 55. Articles or Questions, concerning the uncertainty of this Discipline, and the vanity of their pretended plea of *divine right*, and concerning the errours and abuses crept into it, for the better preparation of all men to the ensuing Synod, that Ministers might study the point beforehand, and speak to the purpose; they who stood affected to that way were extremely perplexed. To give a particular account, they knew well it was impossible; but their chiefest trouble was, that their foundation of *divine right*, which they had given out all this while to be a solid rock, should come now to be questioned for a shaking quagmire. And so without any opposition they yeelded the buckler. Thus it continued untill these unhappy troubles, when they started aside again like broken bowes. This plant thrives better in the midst of tumults, then in the times of peace and tranquillity. The Elme which supports it, is a factious multitude, but a prudent and courageous Magistrate nips it in the bud.

CHAP. IX.

That this Discipline makes a monster of the Commonwealth.

WE have seen how pernicious this Discipline (as it is maintained in *Scotland*, and endeavoured to be introduced into *England* by the Covenant,) is to the supreme Magistrate, how it robs him of his Supremacy in Ecclesiasticall affaires, and of the last appeals of his own Subjects, that it exempts the Presbyters from the power of the Magistrate, and subjects the Magistrate to the Presbyters, that it restraines his dispensative power of pardoning, deprives him of the dependance of his Subjects, that it doth challenge and usurp a power paramount both of the Word and of the Sword, both of Peace and War, over all Courts and Estates, over all Laws Civill and Ecclesiastical, in order to the advancement of the Kingdom of Christ, whereof the Presbyters alone are constituted rulers by God, and all this by a pretended divine right, which takes away all hope of remedy, untill it be hissed out of the world; in a word, that it is the top-branch of Popery, a greater tyranny, then ever *Rome* was guilty of. It remains to shew how disadvantagious it is also to the Subject.

First, to the Common-wealth in generall, which it makes a Monster, like an Amphisbaina, or a Serpent with two heads, one at either end. It makes a coordination of Soveraignty in the same Society, two supremes in the same Kingdom or State, the one Civill, the other Ecclesiasticall, then which nothing can be more pernicious, either to the

the conſciences, or the eſtates of Subjects, when it falls out (as it often doth) that from theſe two heads iſſue contrary commands, *If the Trumpet give an uncertain ſound, who ſhall prepare himſelf to the battel?* 1 Cor. 14. 8. Much more when there are two Trumpets, and the one ſounds an Alarm, the other a Retreat. What ſhould the poor Souldier do in ſuch a caſe? or the poor Subject in the other caſe? If he obey the Civill Magiſtrate, he is ſure to be excommunicated by the Church; if he obey the Church, he is ſure to be impriſoned by the Civill Magiſtrate; What ſhall become of him? I know no remedy, but according to *Solomons* ſentence, the living Subject muſt be divided into two, and the one half given to the one, and the other half to the other. For the Oracle of Truth hath ſaid, that *one man cannot ſerve two Maſters*. But in *Scotland* every man muſt ſerve two Maſters, and (which is worſe) many times diſagreeing Maſters. At the ſame time the Civill Magiſtrate hath commanded the Feaſt of the Nativity of our Saviour to be obſerved, and the Church hath forbidden it. At the ſame time the King hath ſummoned the Biſhops to ſit and Vote in Parliament, and the Church hath forbidden them. 1 Kin. 3. 25.

In the year 1582. *Monſieur-le-mot*, a Knight of the Order of the Holy Ghoſt, with an aſſociate, were ſent Ambaſſadours from *France* into *Scotland*: The Miniſters of *Edenburgh* approving not his Meſſage, (though meerly Civill,) inveigh in their Pulpits bitterly againſt him, calling his *White Croſſe the badge of Antichriſt, and himſelf the Ambaſſadour of a Murtherer*. The King was aſhamed, but did not know how to help it; The Ambaſſadours were diſcontented, and deſired to be gone: The King willing to preſerve the ancient Amity between the two Crownes, and to diſmiſſe the Ambaſſadours with content, requires the Magiſtrates of *Edenburgh* to feaſt them at their departure; ſo they did; But to hinder this feaſt, upon the Sunday preceding, the Miniſters proclame a Faſt to be kept the ſame day the Feaſt was appointed; and to deteine the people all day at Church; the three Preachers make three Sermons, one after another without intermiſſion, thundring out curſes againſt the Magiſtrates and Noblemen which waited upon the Ambaſſadors by the Kings appointment. Neither ſtayed they here, but purſued the Magiſtrates with the cenſures of the Church, for not obſerving the Faſt by them proclaimed; and with much difficulty were wrought to abſtaine from Excommunicating of them; which cenſure, how heavy it falls in *Scotland*, you ſhall ſee by and by. To come yet neerer, the late Parliament in *Scotland* injoyned men to take up Armes for delivery of their King out of priſon; The Commiſſioners for the Aſſembly diſallowed it; and at this preſent how many are chaſed out of their Country? How

1582.

Febr. 16.

At Saint Giles Church.

many

many are put to publike repentance in sackcloth? how many are excommunicated, for being obedient to the Supreme Iudicatory of the Kingdom, that is, King and Parliament? Miserable is the condition of that people where there is such clashing and interfereing of Supreme Judicatories and Authorities. If they shall pretend that this was no free Parliament: First, they affirm that which is not true; either that Parliament was free, or what will become of the rest? Secondly, this plea will advantage them nothing; for (which is all one with the former) thus they make themselves Judges of the validity or invalidity of Parliaments.

CHAP. X.

That this Discipline is most prejudiciall to the Parliament.

FRom the Essentiall body of the Kingdom we are to proceed to the representative body, which is the Parliament. We have already seen, how it attributes a power to Nationall Synods to restrain Parliaments, and to abrogate their Acts, if they shall judge them prejudiciall to the Church. We need no other instance, to shew what small account Presbyteries do make of Parliaments, then the late Parliament in *Scotland*. Notwithstanding that the Parliament had declared their resolution *to levy forces vigorously, and that they did expect as well from the Synods and Presbyteries, as from all other his Majesties good Subiects, a ready obedience to the commands of Parliament, and Committee of Estates.* The Commissioners of the Assembly not "satisfied herewith, do not onely make their proposalls, that the March, 22. "grounds of the Warre and the breaches of the Peace might be "cleared, that the union of the Kingdomes might be preserved, "that the popish and prelaticall party might bee suppressed, "that his Majesties offers concerning Religion might be declared unsatisfactory, that before his Majesties restitution to the exercise of his Royall power, he shall first engage himself by solemn "Oath under his hand and Seal, to passe Acts for the settlement of the Covenant and Presbyterian Government in all his Dominions, &c. And never to oppose them, or endeavour the Change of them, (An usurer will trust a bankrupt upon easier tearms, then they will do their Soveraign,) and lastly, that such persons onely might be intrusted, as had given them no cause of jealousie, (which had been too much, and more then any estates in *Europe* will take in good part from half a dozen Ministers,) But afterwards by their publick *De-*
Declar. *claration to the whole Kirk and Kingdom*, set forth that not being *satisfied*

satisfied in these particulars, they do *plainly dissent* and disagree, and declare that they are *clearly perswaded in their consciences, that the Engagement is of dangerous consequence to true Religion, prejudiciall to the Liberty of the Kirk, favourable to the Malignant party, inconsistent with the union of the Kingdoms; Contrary to the word of God and the Covenant, wherefore they cannot allow either Ministers or any other whatsoever to concurre and cooperate in it, and trust that they will keep themselves free in this businesse, and choose affliction rather then iniquitie.* And to say the Truth, they made their word good. For by their power over the Church-men, and by their influence upon the people, and by threatening all those who engaged in that action with the censures of the Church, they retarded the Levies, they deterred all preachers from accompanying the Army to do divine offices. And when Saint *Peters* keyes would not serve the turn, they made use of Saint *Pauls* sword, and gathered the countrey together in arms at *Machlenn-Moore* to oppose the expedition.

So if the high court of Parliament will set up *Presbytery*, they must resolve to introduce an higher court then themselves, which will overtop them for eminency of authority, for extent of power, and greatnesse of priviledges, that is, a Nationall Synod.

First for authority, the one being acknowledged to be but an humain convention, the other affirmed confidently to be a divine institution. The one sitting by vertue of the Kings writ, the other by vertue of Gods writ. The one as Councellers of the Prince, the other as Ambassadours and Vicars of the sonne of God. The one as Burgesses of Corporations, the other as Commissioners of Jesus Christ. The one judging by the law of the land, the other by the holy Scriptures. The one taking care for this temporall life, the other for eternall life.

Secondly for power, as *Curtius* saith, *ubi multitudo vana religione capta est, melius vatibus suis quam ducibus paret*, where the multitude is led with superstition, they do more readily obey their Prophets then their Magistrates. Have they not reason? Pardon us O Magistrate, thou threatenst us with prison, they threaten us with hell fire. Thy sentence deprives us of civill protection, and the benefit of the law, so doth theirs indirectly, and withall makes us strangers to the common-wealth of Israel. Thou canst out-law us, or horn us, and confiscate our estates, their keyes do the same also by consequence, and moreover deprive us of the prayers of the Church, and the comfortable use of the blessed Sacraments. Thou canst deliver us to a Pursevant, or commit us to the Black Rod, they can deliver us over to Sathan, and commit us to the prince of darknesse.

Thirdly,

Thirdly for priviledges, the priviledges of Parliament extend not to treason, felony, or breach of peace, but they may talke treason, and act treason, in their pulpits and Synods without controlment. They may securely commit not onely *petilarciny* but *Burglary*, and force the dores of the pallace Royall. They may not onely break the peace, but convocate the Subjects in armes, yea give warrant to a particular person, to conveen them by his letters missives, according to his discretion, *in order to religion*. Of all which we have seen instances in this discourse. The priviledges of Parliaments are the Graces and Concessions of man, and may be taken away by humane Authority, but the priviledges of Synods they say are from God, and cannot without Sacriledge be taken away by mortall man. The two Houses of Parliament can not name Commissioners to sit in the intervalles, and take care *ne quid detrimenti capiat respublica*, that the Commonwealth receive no prejudice; But Synods have power to name vicars Generall, or Commissioners, to sit in the intervalles of Synods, and take order that neither King nor Parliament nor people do incroach upon the Liberties of the Church. If there be any thing to do, they are (like the fox in *Æsops* fables,) sure to be in at one end of it.

CHAP. XI.

That this Discipline is oppressive to particular persons.

TOwards particular persons this Discipline is too full of rigour, like *Dracos* lawes that were written in blood. First in lesser faults, inflicting Church censures upon sl ight grounds, As for an uncomely gesture, for a vain word, for suspition of covetousnesse or pride, for superfluity in raiment, either for cost or fashion, for keeping a table above a mans calling or means, for dancing at a wedding, or of servants in the streets, for wearing a mans hair *a-la mode*, for not paying of debts, for using the least recreation upon the Sabbath, though void of scandall, and consistent with the duties of the day. I wish they were acquainted with the practise of all other Protestant Countries. But if they did but see one of those kirnesses which are observed in some places, the pulpit, the consistory, the whole Kingdom would not be able to hold them. What digladiations have there been among some of their sect about starch and cuffes, &c. just like those grave debates which were sometimes among the *Franciscans*, about the colour and fashion of their gowns? They do not allow men a latitude of discretion in any thing. All men, even their Superiours must be their slaves or pupils. It is true they begin their censures with admonition, And if a man will confesse himself a delinquent,

Scot. Leit. p. 57. 58.

1 Book dis. 7. head.

linquent, be sorry for giving the Presbyters any offence, and conform himself in his hair, apparrell, diet, every thing, to what these rough heiren *Cato's* shall prescribe, he may escape *the stool of repentance*, otherwise they will proceed against him for contumacy, to Excommunication.

Secondly, this discipline is oppressive in greater faults. The same man is punished twice for the same crime first by the Magistrate according to the lawes of God and the land, for the offence: then by the censures of the Church for the scandall. To this agrees their Synod, *Nothing forbids the same fault in the same man to be punished one way by the politicall power, another way by the Ecclesiasticall; by that under the formality of a crime with Corporall or pecuniary punishment, by this under the formality of scandall with spirituall censures.* And their book of Discipline, *If the civill sword foolishly spare the life of the offender, yet may not the Kirk be negligent in their office.* Thus their Liturgy in expresse termes, *All crimes which by the law of God deserve death, deserve also Excommunication.* Yea, though an offender abide an assise, and be absolved by the same, yet may the Church injoyn him *publick satisfaction.* Or if the Magistrate shall not think fit in his judgement, or cannot in conscience prosecute the party upon the Churches intimation, *the Church may admonish the Magistrate publickly.* And if no remedy be found, excommunicate the offender, *first for his crime, and then for being suspected to have corrupted the judge.* Observe first that by hook or crook they will bring all crimes whatsoever, great and small, within their Iurisdiction. Secondly, observe that a delinquents triall for his life is no sufficient satisfaction to these third *Cato's*. Lastly, observe that to satisfie their own humour, they care not how they blemish publickly the reputation of the Magistrate upon frivolous conjectures.

Theor. 63.

1 Book. 9. head P. 44.

Scot lit. 48 47.

Thirdly, adde to this which hath been said, the severity and extreame rigour of their Excommunication, after which sentence no „ person (his wife and family onely excepted) may have any kinde of „ conversation with him that is excommunicate, they may not eate „ with him, nor drink with him, nor buy with him, nor sell with him, „ they may not salute him, nor speak to him, [except it be by the li„ cense of the *Presbytery*,] His children begotten and born after that „ sentence, and before his reconciliation to the Church, may not be „ admitted to baptisme, untill they be of age to require it, or the „ mother or some speciall friend being a member of the Church pre„ sent the childe, abhorring and damning the iniquity and obstinate „ contempt of the Father. Adde further that upon this sentence letters of horning (as they use to call them in *Scotland*) do follow of

1 Book dis. 7. head.

course, that is an out-lawing of the party, a confiscation of his goods, a putting him out of the Kings protection, so as any man may kill him, and be unpunished; yea, the party excommunicate is not so much *as cited to hear those fatall Letters granted.* Had not *David* reason to pray, Let me fall into the hands of the Lord, not into the hands of men, for their mercies are cruell. Cruell indeed, that when a man is prosecuted for his life, perhaps justly, perhaps unjustly, so as appearing and hanging are to him in effect the same thing; yet if he appeare not, this pitifull Church will Excommunicate him for contumacy: *Whether the offender be convict in judgement, or be fugitive from the Law, the Church ought to proceed to the sentence of Excommunication*; as if the just and evident fear of death did not purge away contumacy.

55. Articl. 1596.

Scot. Lir. 49

CHAP. XII.

That this Discipline is hurtfull to all orders of men.

LAstly, this Discipline is burthensome and disadvantagious to all orders of men. The Nobility and Gentry must expect to follow the fortune of their Prince. Vpon the abatement of Monarchy in *Rome*, remember what dismall controversies did presently spring up between the *Patricii* and *Plebei*. They shall be subjected to the censures of a raw heady novice, & a few ignorant Artificers; they shall lose all their advowsons of such Benefices as have cure of soules, as they have lately found in *Scotland*) for *every Congregation ought to choose their own Pastour*. They shall hazzard their Appropriations and Abbey-lands: A Sacrilege which their Nationall Synod cannot in conscience tolerate, longer then they have strength sufficient to overthrow it. And if they proceed as they begin, the Presbyters will in a short time either accomplish their designe, or change their soyle. They shall be bearded and maited by every ordinary Presbyter, witnesse that insolent speech of Mr. *Robert Bruce* to King *Iames*, *Sir, I see your resolution is to take Huntley in favour; if you doe, I will oppose; You shall choose whether you will lose Huntly or me; for us both you cannot keep.* It is nothing with them for a pedant to put himselfe into the ballance with one of the prime and most powerfull Peers of the Realme.

The poor Orthodox Clergy in the meane time shall be undone, their straw shall be taken from them, and the number of their bricks be doubled: They shall lose the comfortable assurance of an undoubted succession by Episcopall Ordination, and put it to a dangerous question, whether they be within the pale of the Church: They shall be reduced to ignorance, contempt, and beggery; They shall lose an ancient Liturgy, (warranted in the most parts of it by all, in all parts of

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it by the moſt publike formes of the Proteſtant Churches, whereof a ſhort time may produce a parallel to the view of the world,) and be enjoyned to prate and pray non-ſence everlaſtingly. For howſoever formerly they have had a Liturgy of their owne, as all other Chriſtian Churches have at this day; yet now it ſeems they allow no prayers, but extemporary. So ſaith the information from *Scotland*, *It is not lawfull for a man to tye himſelfe, or be tyed by others, to a preſcript forme of words in prayer and exhortation.* Motus Britanici. 171

Parents ſhall loſe the free diſpoſition of their own children in marriage if the childe deſire an husband or a wife, and the parent gainſt and their requeſt, and have no other cauſe then the common of men have, to wit *lack of goods*; or becauſe the other party is not of birth high enough, upon the childes deſire, the Miniſter is to travail with the parents, and *if he finde no juſt cauſe to the contrary, may admit them to marriage. For the work of God ought not to be hindered by the corrupt affections of worldly men.* They who have ſtripped the father of their Countrey of his juſt right; may make bold with fathers of families, and will not ſtick to exclude all other fathers, but themſelves out of the fifth commandement. The doctrine is very high, but their practiſe is yet much more high, The *Presbyteries* will compell the wronged parent to give that childe as great a portion as any of his other children. 1 Book. diſ. 9. head.

It will be ill newes to the Lawyers to have the moulter taken away from their Mills, upon pretence of ſcandall, or in order to Religion, to have their ſentences repealed by a Synod of Presbyters, and to receive more prohibitions from Eccleſiaſticall Courts, then ever they ſent thither.

All Maſters and miſtreſſes of families, of what age or condition ſoever, muſt come once a year before the Presbyter, with their houſhold, to be examined perſonally whether they be fit to receive the Sacrament, in reſpect of their knowledge, and otherwiſe. And if they ſuffer their children or ſervants to continue in wilfull ignorance (What if they cannot help it?) they muſt be excommunicated. It is probable, the perſons catechiſed could often better inſtruct their Catechiſts. 1 Book diſ. 9 head.

The common people ſhall have an High-Commiſſion in every pariſh, and groan under the Arbitrary decrees of ignorant unexperienced Governors, who know no Law but their own wills, who obſerve no order but what they liſt; from whom lyes no appeale but to a Synod, which for the ſhortneſſe of its continuance can afford which for the condition of the perſons will afford them little relief. If there ariſe a private jar between the parent and the child, or the husband and the wife, theſe domeſticall Judges muſt know it, and cenſure it.

Scire volunt secreta domus, atque inde timeri.

And if there have been any suit or difference between the Pastor and any of his flock, or between Neighbour and Neighbour, be sure it will not be forgotten in the sentence. The practice of our Law hath been, that a Iudge was rarely permitted to ride a circuit in his owne countrey, least private interest or respects might make him partiall. Yet a Country is much larger then a Parish, and a grave learned Iudge is presumed to have more temper then such home-bred fellowes. Thus wee see what a *Pandoras* box this pretended holy Discipline is, full of manifold mischiefes, and to all orders of men most pernicious.

CHAP. XIII.

That the Covenant to introduce this Discipline is void and wicked, with a short Conclusion.

BVt yet the conscience of an Oath sticks deep. Some will plead, that they have made a Covenant with God, for the introduction of this Discipline. Oaths and Vowes ought to be made with great iudgement, and broken with greater. My next task therefore must be to demonstrate this clearly, that this Covenenant is not binding, but meerly void, and not onely void but wicked; so as it is necessary to break it, and impious to observe it.

The first thing that cracks the credit of this new Covenant is, that it was devised by strangers, to the dishonour of our Nation, imposed by Subjects, who wanted requisite power upon their Soveraign and fellow-subjects, extorted by just feare of unjust sufferings. So as I may truly say of many who took this Covenant, that they sinned in pronouncing the words with their lips, but never consented with their heart to make any vow to God.

Xm Again, error and deceit make those things voluntary to which they are incident, especially when the errour is, not meerly negative by way of concealement of truth, when a man knowes not what he doth, but positive, when he believes he doth one thing, and doth the clean contrary, and that not about some inconsiderable accidents, but about the substantiall conditions. As if a Physitian, either out of ignorance or malice, should give his Patient a deadly poyson under the name of a cordial, and bind him by a solemn oath to take it, the Oath is void, necessary to be broken, no lawfull to be kept; if the patient had known

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the truth, that it was no cordiall, that it was poyson, he would not have sworn to take it. Such an errour there is in the Covenant with a witnesse, to gull men with a strange, unknown, lately devised platforme of Discipline, most pernicious to the King and Kingdom, as if it were the very institution of Christ, of high advantage to the King and Kingdom, to gull them with that Covenant which King *James* did sometimes take, as if that and this were all one, whereas that Covenant issued out by the Kings Authority, this Covenant without his Authority, against his Authority; that Covenant was for the Lawes of the Realm, this is against the Lawes of the Realm; that was to maintain the Religion established, this to overthrow the Religion established: But because I will not ground my Discourse upon any thing that is disputable, either in matter of *Right*, or *Fact*; And in truth, because I have no need of them, I forgive them these advantages, onely with this gentle *memento*, That when other forraign Churches, and the Church of *Scotland* it self (as appeares by their publike Liturgy used in those dayes) did sue for aid and assistance from the Crown and Kingdom of *England*, they did not go about to obtrude their owne Discipline upon them, but left them free to choose for themselves.

The grounds which follow are demonstrative; First, no man can dispose that by vow, or otherwise, either to God or man, which is the right of a third person without his consent: Neither can the inferiour oblige himselfe to the prejudice of his Superiour, contrary to his duty, without his Superiours allowance: God accepts no such pretences, to seem obsequious to him, out of the undoubted right of another person. Now the power of Armes, and the defence of the Lawes, and protection of the Subjects by those Armes, is by the Law of *England* clearly invested in the Crowne. And where the King is bound in conscience to protect, the Subject is bound in conscience to assist. Therefore every English Subject owes his Armes and his Obedience to his King, and cannot dispose them as a free gift of his owne; nor by any act of his whatsoever diminish his Soveraignes right over him, but in those things wherein by Law he owes subjection to his Prince, he remaineth still obliged, notwithstanding any Vow or Covenant to the contrary; especially when the subject and scope of the Covenant is against the known Lawes of the Realm. So as without all manner of doubt, no Divine or Learned Casuist in the world dissenting, This Covenant is either void in it selfe, or at least voided by his Majesties Proclamation, prohibiting the taking of it, and nullifying its obligation.

Secondly, It is confessed by all men that, that an Oath ought not to

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be the bond of iniquity, nor doth oblige a man to be a transgressour. The golden rule is, *in malis promissis rescinde fidem, in turpi voto muta decretum*, To observe a wicked engagement doubles the sinne: Nothing can be the matter of a Vow or Covenant, which is evidently unlawfull. But it is evidently unlawfull for a Subject or Subjects to alter the Lawes established by force, without the concurrence, and against the commands of the Supreme Legislator, for the introduction of a forraign Discipline. This is the very matter and subject of the Covenant. Subjects vow to God, and swear one to another, to change the Lawes of the Realm, to abolish the Discipline of the Church, and the Liturgy lawfully established, by the Sword, (which was never committed to their hands by God or man,) without the King, against the King, which no man can deny in earnest to be plain rebellion. And it is yet the worse, that it is to the main prejudice of a third order of the Kingdom, the taking away whose rights without their consents, without making them satisfaction, cannot be justified in point of conscience, (Yea though it were for the greater convenience of the Kingdom, as is most falsely pretended,) And is harder measure then the Abbots and Friers received from *Henry* the eight, or then either Christians or Turkes do offer to their conquered enemies.

Lastly a supervenient oath or covenant either with God or man, cannot take away the obligation of a just oath precedent. But such is the Covenant, a subsequent oath, inconsistent with, and destructive to a precedent oath, that is the oath of Supremacy, which all the Church-men throughout the Kingdome, all the Parliament men at their admission to the house, all persons of quality throughout *England* have taken. The former oath acknowledgeth the King to be the *onely supreame* head, (that is civill head to see that every man do his duty in his calling,) and Governour of the Church of *England*, The second oath or covenant, to set up the *Presbyterian* Government as it is in *Scotland*, denieth all this virtually, makes it a politicall papacy, acknowledgeth no governours but onely the *Presbyters*. The former oath gives the King the supream power over all persons in all causes, The second oath gives him a power over all persons, (as they are subjects,) but none at all in Ecclesiasticall causes, This they make to be sacriledge.

By all which it is most apparent, that this Covenant was neither free nor deliberate, nor valide, nor lawfull, nor consistent with our former oathes, but inforced, deceitfull, invalide, impious, rebellious, and contradictory to our former ingagements, and consequently obligeth no man to performance, but all men to repentance. For the

greater certainty whereof I appeale, upon this stating of the case, to all the learned Casuists and Divines in *Europe*, touching the point of common right; And that this is the true state of the case, I appeal to our adversaries themselves. No man that hath any spark of ingenuity will denie it. No English-man who hath any tolerable degree of judgement, or knowledge in the laws of his countrey, can denie it, but at the same instant his conscience must give him the lie.

They who plead for this rebellion, dare not put it to a triall at law, they doe not ground their defence upon the lawes, But either upon their own groundlesse jealousies and fears, of the Kings intention to introduce Popery, to subvert the lawes, and to enslave the people. This is to run into a certain crime, for fear of an uncertain.

They who intend to pick quarrels, know how to feign suspicions. Or they ground it upon the successe of their arms, or upon the Soveraigne right of the people, over all lawes and Magistrates, whose Representatives they create themselves, whilest the poor people sigh in corners, and dare not say their soul is their own, lamenting their former folly, to have contributed so much to their own undoing.

Or lastly upon Religion, the cause of God, the worst plea of all the rest, to make God accessary to their treasons, murthers, covetousnesse, ambition. Christ did never authorise Subjects to plant Christian Religion, much lesse their own fanaticall dreams, or fantasticall devises, in the blood of their Soveraigne, and fellow subjects.

Speak out, is it lawfull for Subjects to take up arms against their Prince meerly for Religion? or is it not lawfull? If ye say it is not lawfull, ye condemn your selves, for your Covenant testifieth to the world, that ye have taken up arms, meerly to alter Religion, and that ye bear no Allegiance to your King, but onely in order to Religion, that is in plain terms, to your own humours and conceits. If ye say it is lawfull, ye justifie the Independents in *England*, for supplanting your selves, ye justifie the *Anabaptists* in *Germany*, *Iohn* of *Leyden* and his crue. Ye break down the banks of Order, and make way for an inundation of blood and confusion in all Countreys. Ye render your selves justly odious to all Christian Magistrates, when they see, that they owe their safety not to your good wills, but to your weakneſſe, that ye want sufficient strength to cut their throats. This is fine doctrine for *Europe*, wherein there is scarce that King or State, which hath not Subjects of different opinions and communions in Religion. Or lastly if ye say, it is lawfull for you to plant that which ye apprehend to be true Religion by force of arms,

but

but it is not lawfull for others to plant that which they apprehend to be true Religion by force, because yours is the Gospel, theirs is not. *To beg the question*, and make your selves ridiculously partiall by your overweening opinion, worse then that of the men of *China*, as if yee only had two eyes, and all the rest of the world were stark blind. There's more hope of a fool, then of him that is wise in his own eyes.

I would to God we might be so happy as to see a Generall Councell of Christians, at least a Generall Synod of all Protestants, and that the first Act might be to denounce an *Anathema Maranatha*, against all brochers and maintainers of seditious principles, to take away the scandall which lyes upon Christian Religion, and to shew that in the search of piety, we have not lost the principles of humanity. In the mean time, let all Christian Magistrates, who are principally concerned, beware how they suffer this Cockatrice egge to be hatched in their Dominions. Much more how they *plead for Baal*, or *Baal-Berith*, the Baalims of the Covenant. It were worth the inquiring, whether the marks of *Antichrist* do not agree as eminently to the Assembly Generall of *Scotland*, as either to the Pope, or to the Turk: This we see plainly, that they spring out of the ruines of the Civill Magistrate, they sit upon the Temple of God, and they advance themselves above those whom holy Scripture calleth Gods.

FINIS.

A REVIEW OF DOCTOR BRAMBLE, Late Bishop of LONDENDERRY. HIS FAIRE WARNING Againſt the Scotes Diſciplin.

Bramhall.

By R. B. G.

Printed at DELF,

By *Michiel Stael*, dwelling at the Turf-Market 1649.

For the right Honourable the Noble and potent Lord JOHN *Earle of Caſſils, Lord* KENNEDY, *&c. one of his* MAJESTIES *privie counſel, and Lord Iuſtice generall of Scotland.*

RIGHT HONORABLE.

MY long experience of your Lordships ſinceer zeale to the truth of God, and affection to the liberties of the Church and Kingdome of Scotland, againſt all enemies whomſoever; hath imboldened me to offer by your Lordships hand to the view of the publick, my following anſwer to a very bitter enemy of that Church and Kingdome for their adhærence to the ſacred truth of God and their own juſt liberties.

At my firſt ſight of his Book and many dayes thereafter I had no purpoſe at all to medle with him: your Lordſhip knowes how unprovided men of my preſent condition muſt be, either with leaſure, or accommodations, or a minde ſuitable for wryting of books. Alſo *Doctor Bramble* was ſo well knowne on the other ſide of the Sea, the juſtice of the Parliament of England and Scotland having unanimouſly condemned him to ſtand upon the higheſt pinacle of infamy, among the firſt of the unpardonable incendiaries, and in the head of the moſt pernicious inſtruments of the late miſeries in Britaine and Ireland: and the evident falſhood of his calumnies were ſo clearly confuted long ago in printed anſwers to the infamous Authors whence he had borrowed them; I ſaw laſtly the mans Spirit ſo extreame ſaucy, and his pen ſo weſpiſh and full of gall, that I judged him unworthy of any anſwer. But underſtanding his malions boldnes to put his Book in the hand of his *Majeſty*, of the *Prince of Orange*, and al the eminent perſonages of this place who can reed Engliſh; yea to ſend it abroad unto all the Univerſities of theſe Provinces, with very high and inſinuating commendations, from the prime favourers of the Epiſcopall cauſe: hearing alſo the threats of that faction to put this their Excellent and unanſwerable peece, both in Dutch, Frenſh, and Latine; that in the whole neighbouring World the reputation of the Scotes might thereby be wounded, killed, and buried, without hope of recovery; I found it neceſſary, at the deſire of diverſe friends, to ſend this my review after it, hoping that all who ſhall be pleaſed to be at the paines of comparing the reply with the challenge, may be induced to pronounce him not only a raſh, untimous, malicious, but alſo a very falſe accuſer. This much juſtice doe I expect from every judicious and æquitable comparer of our wrytes, upon the hazard of their cenſure to fall upon my ſide.

The Authors reaſons of his wryting.

His invectives againſt us are chiefly for three things; our Diſcipline, our Covenant, our alleadged unkindnes to our late Soveraigne. My apology for the firſt is that in diſciplin we maintaine no conſiderable concluſion, but what is

The Prælats are unable by reaſon to defend Epiſcopacy.

is avowed by all the Reformed Churches, especially our Brethren of *Holland* and *France*, as by the approbatory suffrages of the Universities of *Leyden*, *Vtrecht* and others, to the theorems whereupon our adversarie doth build his chief accusations, may appeare. If our practise had aberred from the common rule, the crookednes of the one ought not to præjudge the straightnes of the other: though what our adversary alleadgeth of these aberrations is nothing, but his owne calumnious imputations: the chiefe quarrel is our rule it selfe, which all the reformed harmoniously defend with us, to bee according to Scripture; and the Episcopall declinations, to bee beside and against the line of the word, yea Antichristian.

If our Prælats had found the humour of disputing this maine cause to stir in their veines, why did they not vent it in replyes to Didoclavius and Gersome Bucerus, who for long thirty yeares have stood unanswered? or if fresher meats had more pleased their taste, why did not their stomacks venture on *Salmasius* or Hondels books against Episcopacy? If verbal debates had liked them better then wryting, why had none of them the courage to accept the conference, with that incomparably most learned of all knights now living or in any bygone age Sir *Claud Somays*; who by a person of honnour about the King, did signify his readines to prove before his *Majesty*, against any one or all his prælaticall divines, that their Episcopacy had no warrant at all in the word of God, or any good reason?

Their strongest arguments are tricks of Court.

But our friends are much wiser then to be at the trouble and hazard of any such exercise; the artifices of the court are their old trade, they know better how to watch the seasons, and to distribute amongst themselves the howres of the Kings opportunities, when privatly without contradiction they may instill in his tender mind their corrupt principles, and instruct him in his cabine, how safe it is for his conscience, and how much for his honor rather to ruine himselfe, his family and all his Kingdomes with his own hands, then to desert the holy Church, that is the Bishops and their followers; then to joine with the rebellious Covenanters, enemies to God, to his Father, to Monarchy: that the embracing of the Barbarous Irish, the pardoning of all their monstruous murders, the rewarding of their expected merits with a free liberty of Popery, and accesse to all places of the highest trust, though contrary to all the Lawes which England and Ireland has knowne this hundred yeares; all this without and before any Parliament, must be very consistent, with conscience, honor and all good reason. Yea to bind up the soule of the most sweet and ingenuous of Princes, in their chaines of their slavery for ever, they have fallen upon a most rare trick, which hardly the inventions of all their prædecessors can pararel. They rest not satisfied, that for the upholding of their ambition and greed, they did harden our late Soveraigne to his very last in their Errours, and without compassion did dryve him on to his fatal præcipice, unles they make him continue after his death to cry loud every day in the eares of his Son in his later will and testament, to follow him in that same way of ruine; rather then to give over to serve the lusts of the prælaticall clergy. They have gathered together his *Majesties* last papers, and out of them have made a book, whereupon their best pens have

The Bishops unlucky foot is visible in Εἰκὼν Βασιλικὴ.

have dropped the greateſt eloqution, reaſon and devotion was among them, by way of eſſayes; as it were to frame the heart of the Son by the fingers of the dying Father to piety, wiſedome, patience, and every virtue; but ever & anone to let fall ſo much of their own ungracious dew, as may irrigat the ſeeds of their prælaticall Errors and Church intereſt; ſo farre as to charge him to perſeveer in the maintainance of Epiſcopall governement upon all hazards, without the change of any thing except a little p. 278. and to aſſure that all Covenanters are of a faction engaged into a Religious rebellion, who may never be truſted till they have repented of their Covenant; and that till then never leſſe loyalty juſtice or humanity may be expected from any, then from them; that if hee ſtand in need of them hee is undone, for they will devoure him as the Serpent does the dove.

Theſe and the like pernicious maximes framed by an Epiſcopall hand, of purpoſe to ſeparat for ever the King from all his covenanted ſubjects, how farr they were from the heart, language and wrytings of our late Soveraigne, all who were aquainted with his carriage and moſt intime affections at New-Caſtle, in the Iſle of Wight and thereafter, can teſtify. But it is reaſon when the Prælats doe frame an image of a King that they ſhould have liberty to place their owne image in its forheade, as the ſtatuary of old did his, in the *Boſs* of *Pallas* targe, with ſuch artifice that all her worſhipers were neceſſitat to worſhip him and that no hand was able to deſtroy the one without the diſſolution and breaking in peeces of the other; yet our Prælats would know, that in this age there be many excellent Engyneers, whoſe witty practicks tranſcend the moſt skilfull experiments of our Aunceſtors: and what ever may be the ignorance or weaknes of men, wee truſt the breath of our Lords mouth will not faile to blow out the Biſhop from the Kings armes, without any detriment at all to royalty. Allwayes the wicked and impious cunning of theſe craftſemen is much to be blamed who dare be bold to inſert and engrave themſelfes ſo deeply in the images of the Gods as the one cannot be intended to be picked out of the other more then the Aple from the eye, unleſs the ſubſiſtance of both be put in hazard.

The other matter of his rayling againſt us is the ſolemne league and covenant; when this nimble and quick enough Doctor comes aſſiſted with all the reaſons the whole Univerſity of *Oxford* can afford him, to demonſtrat it as he profeſſes in his laſt Chapter, to be wicked, falſe, void, and what not; wee find his moſt demonſtrative prooſes to be ſo poor and ſilly that they infere nothing of his concluſion. To this day no man has ſhewed any errour in the mater of that covenant; as for our framing and taking of it, our adverſaries drave us thereunto, with a great deale of neceſſity; and now being in it, neither their fraud nor force may bring us from it againe, for we feare the oath of God. After much deliberation we found that covenant the ſoveraigne meanes to joyne and keep together the whole orthodox party in the three Kingdomes, for the defence of their Religion and Liberties which a popiſh, prælaticall and malignant faction with all their might were overturning who ſtill to this day are going on in the ſame deſigne, without any viſible change, in the moſt of their former principles. And why ſhould any

The only crime of the Covenant, is that it extirpate prælacy.

who loves the King hate this covenant, which is the ſtrayteſt ty the world can deviſe, to knit all to him and his poſterity, if ſo be his *Majeſtie* might be pleaſed to enter therein; but by all meanes ſuch a miſchiefe muſt be averted, for ſo the roote of Epiſcopacy would quickly wither without any hope of repullulation; an evill farr greater in the thoughts of them who now mannage the conſcience of the Court thē the extirpation of Monarchy the everſion of all the three Kingdomes or any other earthly miſery.

The Biſhops are moſt juſtly caſt out of England.

As for the third ſubject of the Warners fury againſt us, our unkindnes to the late King, if any truth were in this falſe challenge, no other creature on earth could be ſuppoſed the true cauſe thereof, but our unhappy prælats: all our grievances both of Church and State, firſt and laſt, came principally from them: had they never been authors of any more miſchiefe, then what they occaſioned to our late Soveraigne, his perſon, family and Dominions this laſt dozn of yeares, there is abundant reaſon of burying that their præter and Antiſcripturall order in the grave of perpetuall infamy. But the truth is, beſide more auncient quarrels, ſince the dayes of our fathers the Albigenſes, this limb of Antichriſt has ever been wimelled againſt; Wickleif, Huſs, and their followers were zealous in this charge, till Luther and his diſciples got it flung out of all the reformed world, except England; where the violence of the ill adviſed princes did keep it up for the perpetuall trouble of that land, till now at laſt it hath well neare kicked downe to the ground there, both Church and Kingdome. As for the point in hand we deny all unkindnes to our King whereof any reaſonable complaint can be framed againſt us. Our firſt conteſts ſtand juſtified this day by King and Parliament in both Kingdomes. When his *Majeſtie* was ſo ill adviſed as to bring downe upon our borders an English army for to punish our refuſing of a world of novations in our Religion contrary to the lawes of God and of our country, what could our land doe leſſe then lie downe in their armes upon Dunce law for their juſt and neceſſary defence? when it was in their power with eaſe to haue diſſipat the oppoſit army, they ſhew themſelves moſt ready upon very eaſy conditions to goe home in peace, and gladly would have reſted there, had not the furious Biſhops moved his *Majeſtie* without all provocation, to breake that firſt peace and make for a ſecond invaſion of Scotland, only to ſecond their unreaſonable rage: was it not then neceſſary for the Scots to arme againe? when they had deſeate the Epiſcopall Army and taken Newcaſtle though they found nothing conſiderable to ſtand in their way to London, yet they were content to lie ſtill in *Northumberland*, and upon very meane tearnes to returne the ſecond time in peace. For all this the prælats could not give it over, but raiſed a new Army and filled England with fire and ſword, yea well neere ſubdued the Parliament and their followers and did almoſt accompliſh their firſt deſignes upon the whole Iſle. The Scots then with moſt earneſt and pitifull entreaties were called upon by their Brethren of England for helpe, where unwilling that their brethren ſhould periſh in their ſight and a bridge ſhould be made over their carcaſſes for a third warre upon Scotland, when after long tryall they had found all their interceſſions with the King for a moderat and reaſonable accommodation

The Scots were never injurious to their King.

ſlighted

slighted and rejected they suffered themselves to be perswaded to enter in covenant with their oppressed and fainting brethren, for the mantainance of the common cause of Religion and liberty, but with expresse Articles for the preservation of royalty in all its just rights in his *Majestie* and his posterity; what unkindnes was heer in the Scots to their King?

When by Gods blessing on the Scotes helpe the opposit faction was fully subdued, his *Majestie* left *Oxford* with a purpose for *London*, but by the severity of the ordinances against his receivers, he diverted towards *Linn*, to ship for *Holland* or *France*; where by the way fearing a discovery and surprise, he was necessitate to cast himselfe upon the Scotes army at *New-wark*; upon his promise to give satisfaction to the propositions of both Kingdomes, he was received there and to *New-castle*: here his old oathes to adhære unto Episcopacy hindred him to give the expected satisfaction. At that time the prime leaders of the English army were seeking with all earnestnes occasion to fall upon the Scots, much out of heart and reputation by *Lanes Grahame* and his *Irishes* incursions, most unhappy for the Kings affaires: Scotland at that time was so full of divisions that if the King had gone thither they were in an evident hazard of a present war both within among themselfes, and without from England: our friends in the English Parliament whom we did, and had reason to trust, assured us that our taking the King with us to Scotland, was the keeping of the Sectarian Army on foot, for the wracke of the King, of Scotland, of the Presbyterian party in England; as the sending of his *Majestie* to one of his houses neer London, , upon the faith of the Parliament of England, was the only way to get the Sectaryes disarmed, the King and the people settled in a peace, upon such tearmes as should be satisfactory both to the King and the Scots and all the wel-affected in England. This being the true case was it any, either unjustice, unkindnes or imprudence in the Scots to leave the King with his Parliament of England? was this a selling of him to his enemies? the monyes the Scots received at their departure out of England had no relation at all to the King, they were scarce the sixth parte of the arreares due to them for bygon service; they were but the one halfe of the sume capitulat for, not only without any reference to the King, but by an act of the English Parliament excluding expresly from that Treaty of the armies departure all consideration of the disposall of the Kings person. The unexpected evills that followed in the Armies rebellion, in their seasing on London, destroying the Parliament, murthering the King, no mortall eye could have forseen. The Scots were ever ready to the utmost of their power to have prevented all these mischieses with the hazard of what was deareſt to them; notwithstanding of all the hard measure they had often received both from the King and the most of their friends in England. That they did not in time and unanimously stur to purpose for these ends they are to answer it to God, who were the true Authors; the innocency of the Church is cleered in the following treatise. Among the many causes of these miseries the prime fountaine was the venome of Episcopall principles which some serpents constantly did infuse by their speaches and letters in the eares and heart of the King to keep him of from giving that satisfaction to

The Scotes selling of the King is a most false calumnie.

the

his good ſubjects which they found moſt neceſſary and due; the very ſame cauſe which ties up this day the hands of covenanters from redreſſing all preſent miſorders could they have the King to joyne with them in their covenant, to quit his unhappy Biſhops, to lay aſide his formall and dead Liturgie, to caſt himſelfe upon the counſels of his Parliaments it were eaſy to ptophecie what quickly would become of all his enemies: but ſo long as Epiſcopall and malignant agents compaſſeth him about (though all that comes neer may ſee him as lovely hopfull, and promiſing a prince for all naturall endowments as this day breaths in Europe or for a long time has ſwayed a Scepter in Britaine) yet while ſuch unlucky birds neſt in his Cabin and men ſo ungraciouſly principled doe daily beſiege him, what can his good people doe but ſit downe with mournfull eyes and bleeding hearts, till the Lord amend theſe otherwiſe remedilesand inſuperable evills? but I hold heer leaſt I tranſgreſſe to farr the bounds of an Epiſtle?

The reaſon of the dedication.

I account it an advantage to have your Lordſhip my judge in what heere and in my following treatiſe, I ſpake of Religion, the liberties of our country and the Royall Family: I know non fitter then your Lordship, both to diſcerne and decerne in all theſe matters. Me thinks I may ſay it without flattery (which I never much loved either in my ſelfe or others) that among all our Nobles for conſtancy in a zealous profeſſion, for exemplary practiſe in publick and privat duties; the mercy of God has given to your Lordship a reputation ſecond to none. And for a rigid adherence to the Rights and Priviledges of your Country, according to that auncient diſpoſition of your moſt Noble Family, noted in our Hiſtorians, eſpecially that Prince of them *Georg Buchanan*, the Tutor of your *Grand-Father*, I know none in our Land who wil pretend to goe before you, and for the affairs of the King, your intereſt of blood in the Royall Family is ſo well known, that it would be a ſtrange impudency in me, if in your audience I durſt be bold wittingly to give ſiniſtrous information. Praying to God that what in the candid ingenuity & true zeale of my ſpirit, I preſent under your Lordſhips patrociny unto the eye of the World, for the vindication of my mother Church and Country, from the Sicophantick accuſations of a Stigmatiſed incendiary may produce the intended effects,

I reſt your

Hague this $\frac{28\ May}{7\ Iunie.}$ 1649.

Lordships in all Chriſtian duety,

R. B. G.

CHAP. I.

The prælaticall faction continue resolute, that the King and all his people shall perish, rather then the prælats, be not restored to their former places of power, for to set up Popery, Prophanity, and Tirranny, in all the three Kingdomes.

WHile the Comissioners of the Church and Kingdome of Scotland, were on their way to make their first addresses to his Majestie, for to condole his most lamentable afflictions, and to make offer of their best affections and services for his comfort, in this time of his great distresse; it was the wisedome and charity of the prælaticall party, to send out *Doctor Bramble*, to meet them with his Faire Warning. For what else? but to discourage them in the very entry from tendering their propositions, and before ever they were heard, to stop his Majesties eares with grievous præjudice, against all that possibly they could speake; though the world sees that the only apparent fountaine of hope upon earth, for recovery of the wofully confounded affaires of the King, is in the hands of that Anti-prælaticall nation: but it is the hope of these who love the welfaire of the King and his people, of the Churches and Kingdomes of Britain, that the hand of God, which hath broken all the former devices of the Prælats, shall crush this their engine also.

The unseasonablenes of Doctor Brambles warning.

Our warner undertaketh to oppugne the Scotes discipline in a way of his owne, none of the most rational. He does not so much

The irrational way of the warners writing.

ſo much as pretend to ſtate a queſtion, nor in his whole book to bring againſt any maine poſition of his oppoſites, either Scripture, father or reaſon, nor ſo much as aſſay to anſwer any one of their arguments againſt Epiſcopacy; onely hee culs out ſome of their by-tenets, belonging little or nothing to the maine queſtions, and from them takes occaſion to gather together in a heape all the calumnies which of old, or of late their knowne enemies out of the forge of their malice and fraud, did obtrude on the credulity of ſimple people: alſo ſome detorted paſſages from the bookes of their friends, to bring the way of that Church in deteſtation without any juſt reaſon.

The moſt of his ſtuffe is borrowed and long agoe confuted.

Theſe practiſes in our warner, are the leſs pardonable, that though he knowes the chiefe of his allegations, to bee but borrowed from his late much beloved Comerads Maſter Corbet in his *Lyſimachus Nicanor*, *and Maſter Maxewell* in his *Iſſachars Burden*, yet he was neither deterred by the ſtrange punishments, which God from heaven inflicted viſibly on both theſe calumniatores of their mother Church, nor was pleaſed in his repeating of their calumnious arguments, to releeve any of them from the exceptions under the which they ſtand publickly confuted, I ſuppoſe to his own diſtinct knowledge, I know certainly, to the open view of thouſands in Scotland, England and Ireland; but it makes for the warners deſigne to diſſemble here in Holland, that ever he heard of ſuch books as *Lyſimachus Nicanor*, *and Iſſachars Burden*, much leſſe of *Maſter Baylies anſwer* to both, printed ſome yeares agoe at London, Edinburgh and Amſterdam, without a rejoinder from any of that faction to this day.

The contumelious bitterneſs of the warners ſpirit.

How ever let our warner be heard. In the very firſt page of his firſt chapter, wee may taſt the ſweetneſs of his meek Spirit: at the verie entrie, he concludeth but without any

pretence

pretence to an argument there or elſe where, *the diſcipline of the Church of Scotland to be their owne invention, whereon they dote, the Diana, which themſelves have canonized, their own dreams, the counterfeyt image which they faine hath fallen down from Iupiter, which they ſo much adore, the very quinteſſence of refined popery, not only moſt injurious to the civill Magiſtrat, moſt oppreſſive to the ſubject, moſt pernicious to both; but alſo inconſiſtent with all formes of civill governement, deſtructive to all ſorts of Policy, a rack to the conſcience, the heavieſt preſſure that can fall on a people.* So much truth and ſobernes doth the warner breath out in his very firſt page.

Though he had no regard at all to the cleare paſſages of Holy Scripture, whereupon the Scotes doe build their Anti-Epiſcopall tenets; nor any reverence to the harmony of the reformed Churches, which unanimouſly joyne with the Scotes in the maine of their diſcipline, eſpecially in that which the Doctor hates moſt therein, the rejection of Epiſcopacy: yet me thinks ſome little reſpect might have appeared in the man to the authority of the Magiſtrat, and civil Lawes, which are much more ingeminated by this worthy divine over all his book, then the holy Scriptures.

Can hee ſo ſoon forget that the whole diſcipline of the Church of Scotland, as it is there taught and practiſed, is eſtabliſhed by acts of Parliament, and hath all the ſtrength which the King and State can give to a civil Law? the warner may wel be grieved, but hardly can he be ignorant, that the Kings Majeſtie this day does not at all queſtion the juſtice of theſe ſanctions: what ever therefore be the Doctors thoughts, yet ſo long as hee pretends to keep upon his face the maſke of loyalty, he muſt be content to eat his former words, yea, to burne his whole book: otherwiſe hee layes, againſt his own profeſſions, a ſlander upon the King, and

The warner ſtricks at the Scotes diſcipline through the Kings ſides.

His Royal Father, of great ignorance, or huge unjuſtice, the one having eſtabliſhed, the other offring to eſtablish by their civill lawes, a Church diſcipline for the whole nation of Scotland, which truly is the quinteſſence of Popery, pernicious and deſtructive to all formes of civill governement, and the heavieſt preſſure that can fall on a people.

In the threshold hee ſtumbles on the Kings conſcience.

All the cauſe of this choler which the warner is pleaſed to ſpeake out; is the attempt of the Scotes, to obtrude their diſcipline upon the King, contrary to the dictats of his own conſcience, and to compell forraigne Churches to embrace the ſame. Anſ. Is it not preſumption in our warner, ſo ſoone to tell the world in print what are the dictats of the Kings conſcience, as yet he is not his Majeſties confeſſor, and if the Clerk of the Cloſet had whiſpered ſome what in his eare, what he heard in ſecret, hee ought not to have proclaimed it without a warrant; but we doe altogether miſtruſt his reports of the Kings conſcience: for who will beleeve him, that a knowing and a juſt King will ever be content, to command and impoſe on a whole Nation by his Lawes, a diſcipline contrary to the dictats of his owne conſcience. This great ſtumble upon the Kings conſcience in the firſt page, muſt be an ominous ceſpitation on the threshold.

The Scots never offered to impoſe any thing upon England.

The other imputation had no juſt ground: the Scotes did never medle, to impoſe any thing upon forraigne Churches, there is queſtion of none, but the English; and the Scotes were never ſo preſumptuous, as to impoſe any thing of theirs upon that Church. It was the aſſembly of divines at Weſtminſter, convocat by the King and Parliament of England, which after long deliberation, and much debate, unanimouſly concluded the Preſbiterian diſcipline in all the parts thereof, to be agreable to the word of God: it was the two Houſes of the Parliament of England without a contrary voice, who did ordaine the abolition of Epiſcopacy, and

the ſetting up of Presbyteryes and Synods in England and Ireland. Can heere the Scotes be ſaid to compell the English to dance after their pype, when their own aſſembly of divines begins the ſong, when the Lords and Commons aſſembled in the Parliament of England concurre without a diſcording opinion, when the King himſelfe for perfecting the harmony offers, to adde his voice for three whole yeares together?

In the remainder of the chapter the warner layes upon the Scotes three other crimes: firſt, That they count it Eraſtianiſme to put the governement of the Church in the hand of the Magiſtrat. Anſw. The Doctors knowledge is greater then to bee ignorant, that all theſe goe under the name of Eraſtians, who walking in Eraſtus ways of flattering the Magiſtrat, to the prejudice of the juſt rights of the Church, run yet out much beyond Eraſtus perſonall tenets; I doubt if that man went ſo far as the Doctor heere and elſe where, to make all Eccleſiaſticall juriſdiction, but a part of the Magiſtrats civill power, which for its execution, the ſupreame Governours of any ſtate may derive out of the fountaine of their ſupremacy to what ever hands civill or Eccleſiaſtick themſelfes think fit to commit it. Let the Doctor adde to this much knowledge, but a little ingenuity, and he ſhall confes that his Brethren the Later Bishops, who claime Epiſcopacy by divine right, are all as much againſt this Eraſtian Cæſaro-papiſme, as any Preſbiterian in Scotland. The elder Bishops indeed of England and all the Lawes there for Epiſcopacy ſeeme to be point blank according to the Eraſtian errours: for they make the crowne and royall ſupremacy the originall, root and fountaine whence all the diſcipline of the Church doth flow: as before the days of Henry the eight it did out of the Popes head-ship of the Church under Chriſt. How ever let the Doctor ingenuouſly

The elder prælats of England were Eraſtians, and more, but the younger are as much anti-Eraſtian as the moſt riged of the Preſbytery.

ſpeake out his ſence, and I am deceived, if he ſhall not acknowledge, that how groſſe an Eraſtian ſo ever himſelfe and the elder Bishops of England might have been, yet that long agoe, the moſt of his prælatical friends have become as much oppoſit to Eraſtianiſme, as the moſt rigid of the Presbiterians.

The Scotes firſt and greateſt crime is irreconciliablenes with Rome.

The other crime he layes to the charge of the Scotes is, that they admit no latitude in Religion, but will have every opinion a fundamentall article of faith, and are averſe from the reconciliation of the Proteſtant Churches: Anſ. If the warner had found it ſeaſonable to vent a little more of his true ſence in this point, he had charged this great crime far more home upon the heade of the Scotes: for indeed though they were ever far from denying the true degrees of importance which doe cleerly appeare among the multitude of Chriſtian truthes, yet the great quarrell heer of the warner and his freinds againſt them, is that they ſpoiled the Canterburian deſigne of reconcealing the Proteſtant Churches not among themſelfes, but with the Church of Rome. When theſe good men were with all earneſtnes proclaming the greateſt controverſies of Papiſts and Proteſtants, to be upon no fundamentalls but only diſputable opinions, wherein beleefe on either ſide was ſafe enough, and when they found that the Papiſts did ſtand punctually to the Tenets of the Church of Rome, and were obſtinately unwilling to come over to England, their great labour was that the English and the reſt of the Proteſtants, caſting aſide their needleſſe beleefe of problematick truths, in piety, charity and zeale, to make up the breach and take away the ſhiſme, ſhould be at all the paines to make the journey to Rome. While this deſigne is far advanced and furiouſly driven on in all the three Kingdomes, and by none more in Yreland then the Bishop of Derry, behold the rude and plaine blewcapes ſtep in to the

the play and marre all the game: by no arte, by no terrour can theſe be gotten alongs to ſuch a reconciliation. This was the firſt and greateſt crime of the Scotes, which the Doctor here glances at, but is ſo wyſe and modeſt a man as not to bring it above board.

The laſt charge of the chapter is, that the Scotes keep not ſtill that reſpect to the Bishops of England, which they were wont of old in the beginning of Queen Elizabeths reigne. Anſ. In that letter cited by the warner from the generall aſſembly of Scotland. 1566. Seſſ. 3. there is no word of approbation to the office of Epiſcopacy: they ſpeake to the Bishops of England in no other quality or relation, but as Miniſters of the word, the higheſt ſtile they give them is, reverend Paſtors and Brethren; the tenour of the whole Epiſtle is a grave and brotherly admonition to beware of that fatall concomitant of the moſt moderat Epiſcopacy, the troubling of the beſt and moſt zealous ſervants of Chriſt for idle & fruitles Ceremonies. How great a reverence the Church of Scotland at that time carried to prælacy, may be ſeen in their ſupplication to the ſecret counſell of Scotland, in that ſame aſſembly the very day and Seſſion wherein they write the letter in hand to the Bishops of England. The Arch-Bishop of S. Andrews being then uſurping juriſdiction over the miniſtry by ſome warrant from the ſtate, the Aſſembly was grieved, not only with the popery of that Bishop, but with his *auncient juriſdiction*, which in all Bishops, Popish and proteſtant, is one and the ſame: That juriſdiction was the only matter of their preſent complaint; and in relation thereto they aſſure the counſel in diſtinct tearmes, that *they would never be more ſubject unto that uſurped tiranny thē they would be to the devill himſelfe*: So reverend an opinion had the Church of Scotland at that time of Epiſcopall juriſdiction.

The Scotes were ever anti epiſcopall.

But ſuppone that ſome fourſcore yeares agoe, the Scotes before

The Prælates lately were found in the act of introducing Popery, into the Church, and Tiranny into the Kingdom.

before they had tasted the fruits of Protestant Bishops, had judged them tolerable in England, yet since that time by the long tract of mischiefes, which constantly has accompanied the order of prælacy, they have been put upon a more accurat inspection of its nature, and have found it not only a needles, but a noxious and poysonous weed, necessare to be plucked up by the root, and cast over the hedge. Beside al its former malefices, it hath been deprehended of late in the very act of everting the foundations, both of Religion and governement, of bringing in Popery and Tiranny, in the Churches and States of all the three Kingdomes, (*Canterburian self conviction cap.* 1.)

And for these crimes, it was condemned, killed, and buried in Scotland, by the unanimous consent of King, Church and Kingdom: when England thereafter both in their Assembly and Parliament, without a discording voice had found it necessary, to root out that unhappy plant, as long agoe with great wisedome, it had been cast out of all the rest of the reformed Churches, had not the Scotes all the reason in the World, to applaud such pious just and necessary resolutions of their English Brethren, though the warner should call it the greatest crime?

CHAP. II.

The Presbiterians assert positively, the Magistrats right to convocat Synods, to confirme their acts, to reforme the Churches within their dominions.

No controversie in Scotland betwixt the King and the Church, about the convocating of Synods.

IN the second Chapter the warner charges the Scotes Presbytery, with the overthrowing the Magistrats right in convoca-

convocating of Synods. When he comes to prove this, he forgets his challenge: and digreſſes from it to the Magiſtrates power of choyſing elders and making Eccleſiaſtick lawes, avowing that theſe things are done in Scotland by Eccleſiaſtick perſons alone, without conſent of the king or his counſel. Anſ. It ſeemes our Warner is very ignorant of the way of the Scotes diſcipline, the ordinary and ſet meetings of all aſſemblies both nationall and provincionall ſince the firſt reformation are determined by acts of Parliament, with the Kings conſent, ſo betwixt the King and the Church of Scotland, there is no queſtion for the convocating of ordinary aſſemblies, for extraordinary, no man in Scotland did ever controvert the Kings power to call them when and where he pleaſed: as for the inhærent power of the Church to meet for diſcipline, alſwell as for worship, the Warner fals on it heereafter, we muſt therefore paſſe it in this place.

What hee meanes to ſpeake of the Kings power in choyſing elders or making Eccleſiaſtick Lawes, himſelfe knowes: his Majeſtie in Scotland did never require any ſuch priviledge, as the election of elders, or Commiſſioners to Parliament, or members of any incorporation, civill or Eccleſiaſtick, where the Lawes did not expreſly provide the nomination to be in the crowne. The making of Eccleſiaſtick Lawes in England, alſwell as in Scotland, was ever with the Kings good contentment, referred to Eccleſiaſtick aſſemblies: but the Warner ſeemes to be in the mind of theſe his companions, who put the power of preaching, of adminiſtring the Sacraments and diſcipline in the ſupreame Magiſtrat alone, and derives it out of him as the head of the Church to what members he thinks expedient to communicat it: alſo that the legiſlative power alſwell in Eccleſiaſtick as civill affairs, is the property of the King alone. That the Parliaments and generall aſſemblies are but his arbitrary

The warners Eraſtian and Tirannick principles, hated by the King.

 counſels,

counſels, the one for matters of the ſtate, the other for matters of the Church, with whom or without whom hee makes acts of Parliament and Church cannons, according to his good pleaſure, that all the offices of the Kingdome, both of Church and State are from him, as he gives a Commiſſion to whom he will to be a sheriffe or juſtice of peace, ſo he ſends out whom he pleaſeth to preach & celebrate Sacraments by virtue of his regal miſſion. The Warner and his Eraſtian friends may well extend the royall ſupremacy to this largenes, but no King of Scotland was ever willing to accept of ſuch a power though by erroneous flaterers, ſometimes obtruded upon him, (*ſee Canterburian ſelf conviction. cap. ult.*)

The Warners ignorant and falſe report of the Scotes proceedings.

The Warner will not leave this matter in generall, he diſcends to inſtance a number of particular incroatchments of the Scots Presbiters upon the royall authority: wee muſt diſpence in all his diſcourſe with a ſmall peckadillo in reaſoning, hee muſt bee permitted to lay all the faults of the Presbiterians in Scotland upon the back of the Preſbitery it ſelfe, as if the faylings of officers were naturall to, and inſeparable from their office: mis-kenning this little mote of unconſequentiall argumenting, we will goe through his particular charges, the firſt is, that King James anno 1579, required the generall aſſembly, to make no alteration in the Church-Policy, till the next Parliament, but they contemning their Kings command, determined poſitively all their diſcipline without delay, and queſtioned the Arch-Biſchop of Sainct Andrews for voting in Parliament according to the undoubted Lawes of the Land, yea twenty Presbiters did hold the generall aſſembly at Aberdeen after it was diſcharged by the King. Anſ. The Warner poſſibly may know, yet certainly he doth not care what he writes in theſe things to which hee is a meere ſtranger:

ger: the authentick regiſters of the Church of Scotland convinces him heire of falshood. His Majeſtie did write from Stirling to the generall aſſembly at Edinburgh 1579, that they should ceaſſe from concluding any thing in the diſcipline of the Church, during the time of his minority; upon this deſire the aſſembly did abſtaine from all concluſions, only they named a committee to goe to Striveling for conference which his Majeſtie upon that ſubject. What followeth thereupon? I. Immediatly a Parliament is called in October 1579, and in the firſt act declares and grantes juriſdiction unto the Kirk, whilk conſiſtes in the true preaching of the word of Jeſus Chriſt, correction of maners, and adminiſtration of the true Sacraments, and declares that there is no other face of Kirk, nor other face of Religion then is preſently by the favour of God eſtablished within this realme, and that there be no other juriſdiction Eccleſiaſtical acknowledged within this realme then that whilk is, and shalbe within the ſamen Kirk, or that which flowes therfra, concerning the premiſſes. II. In Aprile 1580. Proclamation was made *ex deliberatione Dominorum Conſilii* in name of the King, charging all Superintendentes and Commiſſioners and Miniſters ſerving at Kirkes. To note the names of all the ſubjectes alſweel men as women ſuſpected to be Papiſtes or ----- and to admonish them ----- to give Confeſſion of their faith according to the Forme approved by the Parliament, and to ſubmitte unto the diſcipline of the true Kirk within a reaſonable ſpace -----: and if they faile ----- that the Superintendents or Commiſſioners preſente a role or catalogue of their names unto the King and Lords of Secret Counſell whereby they shalbe for the time, between and the 15 day of Iulie nixt to come, to the end that the actes of Parliament made againſt ſuch perſones may be execute. III. The shorte Confeſſion wes drawen up at the Kings com-

Bishops were aboliſhed and Presbyteries ſet up in Scotland with King Iames conſent.

command, which was firſt ſubſcrived by his royall hand, and an act of Secret Counſell commanding all ſubjectes to ſubſcrive the ſame; as is to be ſeen by the Act printed with the Confeſſion, wherein Hierarchie is abjured, that is (as hath been ſince declared by Nationall aſſemblies aud Parliamentes both called and held by the King) epiſcopacie is abjured. IV. In the aſſemblies 1580 and 1581 that Confeſſion of faith and the ſecond book of diſcipline (after debating many præceding years) were approved (except one chapter *de diaconatu*) by the Aſſemblie, the Kings Commiſſioner being alwayes preſente, nor finde we any thing oppoſed then by him: yea then at his Majeſties ſpeciall direction about fifty claſſical Presbyteries were ſet up over all Scotland which remaine unto this day, Was there heer any contempt of the royall authority?

About that time ſome noble men had gote the revenues of the Biſſhop-rickes for their private uſe; and becauſe they could not enjoy them by any legal right, therefore for eluding the Law, they did effectuate that ſome Miniſters should have the title of this or that Bishopricke; and the revenues were gathered in the name of this titulare or tulchan Bishop, albeit hee had but little part: e. g. Robert Montgomerie Miniſter at Sterline was called Arch-Bishop of Glaſgow: and ſo it can bee inſtanced in other Bishop-rickes and abbacies. Now this kind of prælats pretended no right to any part of the Epiſcopall office, either in ordination or juriſdiction: when ſome of theſe men began to creep in to vote for the Church in Parliament, without any Law of the State, without any commiſſion from the Church, the generall aſſembly diſcharged them, being Miniſters, to practiſe any more ſuch illegall inſolencies, with this ordinance of the Church, after a little debate, King James at that time did shew his good ſatisfaction.

But

But the Warner heere jumps over noleſſe then twenty ſeven years time from the aſſembly at Edinburgh 1579, to that at Aberdeen 1605, then was King James by the English Bishops perſwaſion reſolved to put down the generall aſſemblies of Scotland, contrary to the Lawes and conſtant practiſe of that Church, from the firſt reformation to that day. The act of Parliament did bear that once at leaſt a yeare the aſſembly should meet, and after their buſines was ended they should name time & place for the next aſſembly. When they had met in the yeare 1602, they were moved to adjourne without doing any thing for two whole yeares to 1604, when then they were conveened at the time and place agreed to by his Majeſtie, they were content upon his Majeſties deſire without doing any thing againe to adjourne to the nixt yeare 1605, at Aberdeen, when that dyet came his Majeſties Commiſſioner offered them a Letter: To the end they might be an Aſſembly and ſo in a Capacity to receave his Majeſties Letter, with the Commiſſioners good pleaſure they ſate downe, they named their Moderator and Clark they received and read the Kings letter commanding them to riſe, which they obeyed without any farther action at all but naming a dyet for the nixt meeting according to the Lawes and conſtant practiſe of Scotland, hereupon by the pernicious counſel of Arch-Bishop Banckroft at London, the King was ſtirred up to bring ſore trouble upon a number of gracious Miniſters. This is the whole matter which to the Warner heir is ſo tragick an inſolence, that never any Parliament durſt attempt the like. See more of this in the Hiſtoricall vindication.

The innocency of the much maligned aſſembly of Aberdeen.

The nixt inſtance of our Presbiteryes uſurpation upon the Magiſtrat is their abolition, (before any ſtatute of Parliament thereupon) of the Church feſtivals in their firſt book of diſcipline. Anſ. Conſider the grievouſneſſe of this crime, in

Chriſtmas and other ſuperſtitious feſtivals abolished in Scotland, both by Church and State.

the intervall of Parliaments, the great counsel of Scotland in the minority of the Prince entrusted by Parliament to rule the Kingdome, did charge the Church to give them in wryte their judgement about matters Ecclesiasticall: in obedience to this charge the Church did present the counsel with a wryte named since the first book of disciplin: which the Lords of counsel did approve, subscribe and ratify by an Act of State: a part of the first head in that wryte was that Christmas, Epiphany, purification, and other fond feasts of the virgin Mary, as not warranted by the holy Scriptures, should bee laid aside. Was it any encroachment upon the Magistrate for the Church to give this advice to the privy counsell when earnestly they did crave it? the people of Scotland ever since have shewed their ready obedience to that direction of the Church founded upon Scripture, and backed from the beginning with an injunction of the state.

The friends of Episcopacy thryves not in Scotland.

His third instance of the Church of Scotlands usurpation upon the Magistrat is, their abolition of Episcopacy in the assembly 1580, when the Law made it treason to impugne the authority of Bishops, being the third estate of the Kingdome. Ans. The Warner seemes to have no more knowledge of the affairs of Scotland, then of Japan or Utopia, the Law hee speakes of was not in being some yeares after 1580, how ever all the generall assemblyes of Scotland are authorised by act of Parliament, to determine finally without an appeale in all Ecclesiastick affaires: in the named assembly Lundie the Kings Commissioner did sit and consent in his Majesties name to that act of abolition, as in the nixt assembly 1581, the Kings Comissioner Caprinton did erect in his Majesties name the Presbiteryes in all the Land; it is true, three yeares thereafter a wicked Courtier Captaine James Stuart, in a shadow of a closse and not summoned Parliament, did procure an act to abolish Presbiteries and erect

erect Bishops, but for this and all the reſt of his crimes that evill man was quickly rewarded by God before the world, in a terrible deſtruction: theſe acts of his Parliament the very nixt yeare were diſclaimed by the King, the Bishops were put downe, and the Presbitry was ſet up again, and never more removed to this day.

The Warners digreſſion to the perpetuity of Bishops in Scotland, to the acts of the Church and State for their reſtitution, is but to shew his ignorance in the Scotes ſtory: what ever be the Epiſcopall boaſtings of other Nations, yet it is evident that from the firſt entrance of Chriſtian Religion into Scotland, Preſbiters alone without Bishops for ſome hundred yeares did governe that Church: and after the reformation their was no Bishop in that Land, but in tittle and benefice till the yeare 1610; when Bancroft did conſecrat three Scotes Miniſters, all of them men of evill report, whom that violent Commiſſioner the Earle of Dunbar in the corrupt and null aſſembly of Glaſgow, got authoriſed in ſome pairt of a Bishops office; which part only and no more was ratified in a poſterior Parliament. Superintendents are no where the ſame with Bishops much leſſe in Scotland where for a time only till the Churches were planted, they were uſed as ambulatory Commiſſioners, and viſitors to preach the word, and adminiſter the Sacraments for the ſupply of vacant and unſetled congregations.

The fourth inſtance is the Churches obtruding the ſecond book of diſcipline, without the ratification of the State. Anſ. For the Eccleſiaſtick enjoining of a generall aſſemblyes decrees a particular ratification of Parliament is unneceſſary; generall acts of Parliament commanding obedience to the acts of the Church, are a ſufficient warrant from the State, beſide, that ſecond book of diſciplin was much debated with the King, and at laſt in the generall aſſembly 1590, his con-

The ſecond book of diſciplin why not al ratified in Parliament.

ſent was obtained unto it: for in that aſſembly where unanimouſly the ſubſcription of the ſecond book of diſciplin by all the miniſters of the Kingdome was decried, his Majeſtie ſome time in perſon and alwayes by the chancelor his Commiſſioner was preſent, and in the act for ſubſcription Seſſ. 10. Auguſti 8. it is expreſly ſaid that not only all the Miniſters but alſo all the Commiſſioners præſent did conſent, among which Commisſioners the chancelor, his Majeſties Commiſſioner was chief. But neither the King nor the Church could get it to paſſe the Parliament in regaird of the oppoſition, which ſome States-men did make unto theſe parts thereof, which touched on their owne intereſt of unjuſt advantage, this was the only ſtick.

The Warners hipocriſy, calling that a crime, which himſelfe counts a virtue.

The next inſtance of the Churches encroachement is their uſurpation of all the old rents of the clergy, as the Churches patrimony, and their decerning in an aſſembly that nothing in the nixt Parliament should paſſe before the Church were fully reſtored to her rents. Anſ. Conſider heere the Warners hypocriſie and unjuſtice, he challenges the Preſbiterians for that which no prælate in the world did ever eſteem a fault, a meer declaration of their judgement that the Church had a juſt right to ſuch rents, as by law and long poſſeſſion were theirs, and not taken away from them by any lawfull meanes. What if heere they had gone on with the moſt of the prælaticall party to advance that right to a *jus divinum*? what if they had put themſelves by a command from Court, into the poſſeſſion of that right, without a proceſſe, as diverſe of the Warners friends were begun lately to doe in all the three Kingdomes? but all that he can here challenge the Scotes for, is a meere declaration of their ſimple right, with a ſupplication to the Regent his grace, that hee would indeavour in the nixt Parliament, to procure a ninth part of the Churches patrimony, for the mantainance

of

of the miniſtry, and the poore of the country: for all the rent that the Churches then could obtaine or did petition, was but a third of the thirds of the benefices or tithes. That ever any aſſembly in Scotland did make any other addreſſe to the Parliament for ſtipends then by way of humble ſupplication, it is a great untruth.

The laſt inſtance is, the erecting of Presbyteries through al the Kingdome, by an act of the Church alone. Anſ. I have showne already the untruth of this alleadgeance; the proofe heere brought for it, is grounded only upon an ambiguous word which the Warners ignorance in the Scotish diſciplin and Presbitery (though the maine ſubject of his booke) permits him not to underſtand. The Presbyteries were ſet up by the King after the aſſembly 1580, but the ſecond booke of diſcipline of which alone the citation ſpeaks, how ever enjoind by many aſſemblies, yet it could never be gotten ratified in any Parliament, only becauſe of theſe parts of it which did ſpeake for the patrimony of the Church, and oppugne the right of patronages.

How well the Warner hath proven the Presbiterian practiſes to be injurious to the Magiſtrate we have conſidered, poſſibly he will bee more happy in his nixt undertaking, in his demonſtrations that their doctrinall principles doe trample on the Magiſtrats ſupremacy and Lawes; their firſt principle hee takes out of the ſecond book of diſciplin. Cap. 7. That no Magiſtrat nor any but Eccleſiaſtick perſons may vote in Synods. Anſ. Though I find nothing of this in the place cited, yet there is nothing in it that croſſeth either the Laws or the Kings ſupremacy: for according to the acts of Parliament of Scotland both old and late and the conſtant practiſe of that Church, the only members of Preſbyteries are Miniſters and ruling elders. Is it the Warners minde to vent here his ſuper-Eraſtianiſme, that all Eccleſia-

The Warner a groſſe Eraſtian.

ſtick aſſemblies Claſſicall, Provinciall, nationall are but the arbitrary Courts of the Magiſtrat for to adviſe him in the execution of his inhærent power about matters Eccleſiaſticall; and for this cauſe, that it is in his arbitrement to give a deciſive voyce in all Church aſſemblies, to whom and how many ſo ever hee will? Though this may bee the Warners minde, as it hath been ſome of his friends, yet the moſt of the prælaticall party will not maintaine him heerein. However, ſuch principles are contrary to the Lawes of Scotland, to the profeſſions alſo and practiſes of all the Princes and Magiſtrats that ever have lived there.

Prælatical principles impoſſibilitate alſolid peace, betwixt the King and his Kingdoms

But the Warner heere may poſſibily glaunce at another principle of his good friends, who have been willing lately to vent before al Britaine in print their Elevating the ſupremacy of Soveraignes ſo far above Lawes, that what ever people have obtained to bee eſtablished by never ſo many aſſemblies and Parliaments and confirmed with never ſo many great ſeales of ratification, and peaceably injoyed by never ſo long a poſſeſſion, yet it is nothing but commendable wiſedome and juſtice for the ſame Prince who made the firſt conceſſions or any of his ſucceſſors when ever they find themſelfes ſtrong enough, to cancell all and make void what ever Parliaments, Aſſemblies, royall ratifications, and the longeſt poſſeſſion made foolish people beleeve to be moſt firme and unqueſtionable. To this purpoſe Bishop Maxwel (from whom much of this warning is borrowed) doth ſpeak in his *Sacro-Sancta regum Majeſtas*. Though this had been the Cabine divinity of our prælats, yet what can be their intentions in ſpeaking of it out in theſe times of confuſion, themſelves muſt declare: for the cleare conſequente of ſuch doctrine ſeemes to be a neceſſity either of ſuch Warners perpetuall banishment from the Courts and eares of Soveraignes, or elſe that ſubjects be kept up for ever in a ſtrong jealouſy,

jealouſy, and feare that they can never be ſecure of their liberties, though never ſo well ratified by Lawes and promiſes of Princes any longer then the ſword and power remaines in their owne hand to preſerve what they have obtained. Such Warners ſo long as they are poſſeſſed with ſuch maximes of ſtate, are cleare everters of the firſt fundations of truſt betwixt Soveraignes and ſubjects, they take away all poſſibility of any ſolid peace of any confident ſetlement in any troubled ſtate, before both parties be totally ruined or one become ſo ſtrong that they need no more to feare the others malcontentment in any time to come.

Our ſecond challenged principle is that wee teach the whole power of convocating aſſemblies to be in the Church. Anſ. The Warners citations prove not that we maintaine any ſuch aſſertion, our doctrin and conſtant practiſe hath been to aſcribe to the King a power of calling Synods, when and whereſoever he thought fit, but that which the Warner ſeemes to point at is, our tenet of an intrinſicall power in the Church to meet, as for the word and Sacraments ſo for diſciplin; in this all who are Chriſtians, old and late, the prælaticall and Popish party as well as others, goe along with us to mantaine in doctrine and practiſe, a neceſſity even in times of perſecution, that the Church muſt meet for the worship of God and execution of Eccleſiaſtick diſciplin among their owne members. In this the doctrine and practiſe of the Scots is according to their ſetled lawes, uncontroverted by his Majeſtie. If the Warner will mantaine, that in reaſon and conſcience al the Churches of the world are oblidged to diſſolve and never more to meet when an erroneous Magiſtrat by his Tyrannous edict commands them to doe ſo, let him call up Eraſtus from the dead to be diſciplined in this new doctrine of the prælats impious loyalty.

Eraſtian prælats evert the legall foundations of all government.

The third principle is that the judgment of true and falſe

The finall determination of all Eccleſiaſtick cauſes by the Lawes of Scotland, is in the generall aſſembly.

doctrine of ſuſpenſion and deprivation of Miniſters belongeth to the Church. Anſ. If this be a great hereſie it is to be charged as much upon the ſtate as upon the Church, for the acts of Parliament give all this power to the Church, neither did the lawes of England or of any Chriſtian ſtate, popiſh or proteſtant, refuſe to the Church the determination of ſuch Eccleſiaſtick cauſes; ſome indeed doe debate upon the power of appeales from the Church, but in Scotland by the law, as no appeale in things civill goes higher then the Parliament ſo in matters Eccleſiaſtick none goes above the generall aſſembly. Complaints indeed may goe to the King and Parliament for redreſſe of any wrong has been done in Eccleſiaſtick Courts, who being *cuſtodes religionis* may by their coercive power command Eccleſiaſtick Courts to rectifie any wrong done by them contraire to Scripture, or if they perſiſt take order with them. But that two or three prælats should become a Court of delegats, to receave appeales from a generall aſſembly, neither Law nor practiſe in Scotland did ever admit, nor can the word of God or any Equity require it. In the Scotes aſſemblies no cauſes are agitat but ſuch as the Parliament hath agreed to bee Eccleſiaſtick and of the Churches cogniſance: no Proceſſe about any Church rent was ever cognoſced upon in Scotland but in a civill Court: its very falſe that ever any Church cenſure, much leſſe the higheſt of excommunication did fall upon any for robbing the Church of its patrimony.

The divine right of diſcipline, is the tenet of the moſt of prælats.

Our fourth challenged principle is that wee maintain Eccleſiaſtick juriſdiction by a divine right. Anſ. Is this a huge crime? is there divine in the world, either Papiſt or Poteſtant, except a few prælaticall Eraſtians, but they doe ſo? If the Warner will profeſſe (as it ſeemes hee muſt) the contradiction of that which he aſcribes to us, his avowed tenet muſt bee that all Eccleſiaſtick power flowes from the Magiſtrat,

Magiſtrat, that the Magiſtrat himſelf may execute all Church cenſures, that all the Officers appointed by Chriſt for the governement of his Church, may bee laid aſide, and ſuch a kind of governors bee put in their place, as the Magiſtrate shalbe pleaſed to appoint: that the ſpirituall ſword and Keies of heaven belong to the Magiſtrate by vertue of his ſupremacy, als wel as the temporall ſword and the Keies of his earthly Kingdome: our difference heere from the Warner will not (I hope) be found the greateſt hereſie.

Our laſt challenged principle is, that wee will have all our power againſt the Magiſtrat, that is, although hee diſſent. Anſ. It is an evill comentare that al muſt be againſt the Magiſtrate, which is done againſt his conſent: but in Scotland their is no ſuch caſe: for all the juriſdiction which the church there does enjoy, they have it with the conſent of the Magiſtrat: all is ratified to them by ſuch acts of Parliament as his Majeſtie doth not at all controvert. Concerning that odious caſe the Warner intimats, whither in time of perſecutiõ, when the Magiſtrat claſheth with the Church, any Eccleſiaſtick diſciplin be then to be exerciſed; himſelfe can better anſwer it then we, who with the auncient Chriſtians doe think, that on all hazards (even of life) the church may not be diſſolved, but muſt meet in dens and caves and in the wildernes for the word and Sacraments and keeping it ſelfe pure by the divine ordinance of diſcipline.

All the power of the Church in Scotland is legall, and with the Magiſtrats conſente.

Having cleered all the pernicious practiſes and all the wicked Doctrines, which the Warner layes upon us, I think it needles to inſiſt upon theſe defenſes which he in his aboundant charity brings for us, but in his owne way, that he may with the greater advantage impugne them: only I touch one paſſage whereupon he make injurious exclamations: that which Mr. Gileſpie in his theoremes wryts; when the Magiſtrate abuſes his power unto Tyranny and makes havock

The prelats rather then to lay aſide their owne intereſt, will keepe the King and his people in miſery for ever.

of all, it is lawfull to reſiſt him by ſome extraordinary wayes and meanes, which are not ordinarily to bee allowed: ſee the principles from which all our miſeryes and the loſſe of our gracious Maſter have flowed. Anſ. Wee muſt heere yeeld to the Warner the great equity and neceſſity that every doctrine of a Presbyter, ſhould be charged on the Presbytery it ſelfe, and that any Presbyter teaching the lawfulneſſe of a Parliaments defenſive armes is tantamont to the Churches taking of armes againſt the king. Theſe ſmall unconſequences wee muſt permit the Warner to ſwallow downe without any ſtick, however wee doe deny that the maxime in hand was the fountaine of any our miſeryes, or the cauſe at all of the loſſe of our late Soveraigne. Did ever his Majeſtie or any of his adviſed counſellers declare it ſimply unlawfull for a Parliament, to take armes for defence in ſome extraordinary caſes, however the unhappines of the Canterburian Prelats did put his Majeſtie on theſe courſes, which did begin and promote all our miſery, and to the very laſt theſe men were ſo wicked as to refuſe the louſing of theſe bands which their hands had tyed about his miſinformed conſcience, yea to this day they will not give their conſent, that his Majeſtie, who now is, ſhould lay aſide Epiſcopacy, were it for the gayning the peaceable poſſeſſion of all his three Kingdomes, but are urgers of him night and day to adhære to their errours, upon the hazard of all the miſeries that may come on his perſon, on his family and all his people: yet few of them to this day durſt be ſo bold as to print with this Warner, the unlawfulnes of a Parliaments armes againſt the Tyranny of a Prince in any imaginable caſe, how extraordinary ſoever.

CHAP. III.

CHAP. III.

The Lawes and cuſtomes of Scotland admitte of no appeal from the generall aſſembly.

IN this chapter the challenge is, that there are no appeales from the generall Aſſembly to the King, as in England from the Biſhops Courts to the King in Chauncery, where a Commiſſion uſes to be given to delegats, who diſcuſſe the appeales. Anſ. The warner conſiders not the difference of the Government of the Church of Scotland from that which was in England, what the Parliament is in the State, that the generall aſſembly is in the Church of Scotland: both are the higheſt courts in their owne kind. There is no appeale any where in moderat Monarchies to the Kings perſon, but to the King in certaine legall courts; as the Warner here confeſſeth the appeale from Biſhops lyes not, to the King in his perſon, but to the King in his court of Chauncery. As no man in Scotland is permitted to appeale in a civil cauſe from the Lords of Seſſion; much leſſe from the Parliament; ſo no man in an Eccleſiaſtick cauſe is permitted by the verie civil Law of Scotland to appeale from the general aſſembly. According to the Scots order & practiſe, the King in perſon or elſe by his high Commiſſioner ſits als uſually in the generall aſſembly, as in Parliament. But though it were not ſo, yet an appeale from a generall aſſembly to be diſcuſſed in a Court of delegats, were unbeſeeming and unreaſonable, the one Court conſiſting of above two hundred, all choſen men the beſt and moſt able of the Kingdome; the other but of two or three, often of very ſmall either abilities or integrity, who yet may be more fitt to decerne in an Eccleſiaſtick cauſe then a ſingle Biſhop over his officiall, the ordinary truſted in

Appeals in Scotland from a generall aſſembly were no leſſe irrationall then illegall

all acts of juriſdiction for the whole dioces. But the Scots way of managing Eccleſiaſtick cauſes is a great deale more juſt, ſafe and Satisfactory to any rationall man then that old popish order of the English, where all the ſpirituall juriſdiction of the whole dioces was in the hand of one mercenary officiall without all reliefe from his ſentence, except by an appeale, as of old to the pope and his delegats, ſo therafter to the King, though never to be cognoſced-upon by himſelfe, but as it was of old by two or three delegats, the weakeſt of all courts, often for the quality and ever for the number of the judges.

The Churches juſt ſeverity againſt Montgomery and Adamſon was approven by the King and the parties themſelfe.

Two inſtances are brought by the Warner to prove the Church of Scotlands ſtopping of appeals from the generall Aſſembly to the King, the caſes of *Montgomery* and *Adamſon*: if the cauſes and events of the named caſes had been wel knowne to the Warner, as he made this chapter diſproportionally short, ſo readily he might have deleted it al together. Both theſe men were infamous not only in their Miniſteriall charges but in their life & converſation; both became ſo inſolent that contrary to the eſtablished order of the Church & Kingdome, being ſuborned by wicked ſtateſmen, who in that day of darknes had wel neer brought ruine both to King and country, would needs take upon them the office of Arch-Bishops. While the aſſembly was in proces with them for their manifold and high miſdeameanors, the King was moved by them and their evill patrons, to shew his high diſpleaſure againſt the aſſemblyes of the Church. they for his Majeſties ſatiſfaction ſent their Commiſſioners and had many conferences; whereby the pride and contempt of theſe prelats did ſo encreaſe, that at laſt they drew the ſentence of excommunication upon their own heads: the King after ſome time did acknowledge the equity of the Church proceedings, and profeſſed his contentment their with: both

both theſe unhappy men were brought to a humble confeſſion of their crimes, and ſuch ſignes of repentance, that both after a renunciation of their titulare Bishopriks were rëadmitted to the function of the miniſtry, which they had deſerted. Never any other before or after in Scotland did appeale from the generall aſſembly to the King: the late excommunicat prælats in their declinatour againſt the aſſembly of Glaſgow, did not appeale as (I remember) to the King, but to another generall aſſembly to bee conſtitute, according to their own Popish and Tyrannical principles.

CHAP. IV.

Faulty Miniſters in Scotland are leſſe exempted from punishment, then any other men.

The pride of prelats lately, but never the Presbitery did exempt their fellows from punishment for their civil faults.

THE Warner in his fourth Chapter offers to prove, that the Scottish diſcipline doth exempt Miniſters from punishment for any treaſon or ſedition they can act in their pulpits. Anſ. This challenge is like the reſt, very falſe. The rules of the Church diſcipline in Scotland obliges Churchmen to bee ſubject to punishment, not only for every fault for which any other man is lyable to cenſure, but ordaines them to bee punished for ſundrie things, which in other men are not at all queſtionable: and what ever is cenſurable in any, they appoint it to be much more ſo in a Miniſter. It is very untrue, that the pulpits in Scotland are Sanctuaries for any crime, much leſſe for the grievous crimes of ſedition and treaſon. Let the Warner remember, how short a time it is, ſince an Epiſcopall chayre or a canonicall coate did priviledge in England and Ireland from all cen-

ſure either of Church or State, great numbers, who were notoriouſly knowne to be guilty of the fouleſt crimes. Was ever the Warners companion Bishop Aderton challenged for his Sodomy, ſo long as their commune patrone of Canterbury did rule the court? did the warner never heare of a prelate very ſibb to Doctour Bramble, who to this day was never called to any account for flagrant ſcandals of ſuch crimes as in Scotland are punishable by the gallows? the Warner doth not well to inſiſt upon the Scots Clergie exempting themſelfe from civill punishments: no where in the world are Churchmen more free of crimes deſerving civil cogniſance then in Scotland: and if the ears and eyes of the world may be truſted, the popish clergy this day in Italy and Spaine are not ſo challengeable, as the prælaticall divines in England and Ireland lately were for many groſſe misdemeanors.

The Warner is injurious to the Miniſters of Holland.

But why does the Warners anger run out ſo farre as to the preachers in Holland? is it becauſe he knoweth the Church diſciplin in Holland to be really the ſame with that he oppugnes in the Scots, and that all the reformed Churches doe joyne cordially with Scotland in their rejection of Epiſcopacy? is this a ground for him to ſlander our Brethren of Holland? Is it charity for him a ſtranger to publish to the world in print that the miniſters in Holland are ſeditious oratours, and that they ſaucily controll the Magiſtrats in their pulpits? Their crime ſeemes to be, that for the love of Chriſt their maſter, they are zealous in their doctrin, to preſſe upon the Magiſtrat as well as upon the people the true practiſe of piety, the ſanctification of the ſabbath day, the ſuppreſſion of hereſy and shiſme, and repentance for the ſins of the time & place wherein they live. This is a crime whereof few of the Warners friends were wont to be guilty of: their shamefull ſilence and flattery was one of the great cauſes of all the ſins and calamities that have wracked the three Kingdomes:

domes: the ſtreame of their ſermons while the enjoyed the pulpit, was to encourage to ſuperſtition and contempt of piety, to ſing aſleepe by their ungracious way all, that gave eare unto them. The man is impatien,t to ſee the Paſtors of Holland or any where, to walk in another path then his own, and for this cauſe would ſtirre up their Magiſtrats againſt them: as it was his and his Brethrens cuſtome to ſtirre up the Magiſtrats of Britan and Ireland to impriſon, banish, and heavily vex the moſt zealous ſervants of God, only for their oppoſition to the prælats profanity and errours. The Warner (I hope) has not yet forgotten, how Doctor *Bramble* and his neighbour *Leſly* of Down did caſt out of the Miniſtry, and made flee out of the Kingdome, men moſt eminent for zeale, piety and learning, who in a short time had done more good in the houſe of God, then all the Bishops that ever were in Ireland, I meane Maſter *Blaire*, Maſter *Levingſton*, Maſter *Hamilton*, and Maſter *Cuningham*, and others.

The Warner needed not to have marked as a ſingularity of Geneva, that there all the Eccleſiaſticks, *quâ tales*, are punishable by the Magiſtrats for civil crimes; for wee know none of the reformed Churches, who were ever following Rome in exeeming the Clergy from ſæcular juriſdiction, except it were the Canterburian Prælats: who indeed did skarre the moſt of Magiſtrats from medeling with a canonical coat though defiled with drunckeneſſe, adultery, ſcolding, fighting, and other evils, which were too common of late to that order.

But how does hee prove, that the Scots Miniſters exempt themſelves from civill juriſdiction? firſt (ſaith he) by the declaration of King James 1584. Anſ. That declaration was not from King James, as himſelfe did teſtify the yeare thereafter under his hand, but from Maſter *Patrike Adamſon*, who did acknowledge it to bee his owne upon his death

The pretended declaration of King Iames, was Biſhop Adamſons lying libel.

bed, and profeſſed his repentance for the lyes and ſlaunders, wherewith againſt his conſcience hee had fraughted that infamous libell.

Though alwayes in England yet never in Scotland had Commiſſarie any juriſdiction over Miniſters.

His ſecond proofe is from the ſecond booke of diſcipline Chapter II, It is abſurd that Commiſſaries haveing no function in the Church, should be judges to Miniſters to depoſe them from their charges. Anſ. Though in England the Commiſſary and officiall was the ordinary judge to depoſe and excommunicat all the Miniſters of the dioceſe, yet by the Lawes of Scotland no Commiſſaries had ever any juriſdiction over Miniſters. But though the officialls juriſdiction together with their Lords the Bishops were abolished, yet doth it follow from this, that no other juriſdiction remaineth whereby Miniſters might be punished either by Church and State, according to their demerits? is not this ſtrongly reaſoned by the Warner?

Iames Gibſon was never abſolved by the Church from his Proces.

His third proofe is the caſe of James Gibſon, who had railed in pulpit againſt the King, and was only ſuſpended, yea thereafter was abſolved from that fault. Anſ. Upon the complaint of the Chancelor the alleadged words were condemned by the generall aſſembly: but before the mans guiltines of theſe words could bee tryed, hee did abſent himſelfe: for which abſence he was preſently ſuſpended from his Miniſtry: in the nixt aſſembly he did appeare and cleared the reaſon of his abſence to have been juſt feare and no contumacy, this hee made appeare to the aſſemblyes ſatisfaction, but before his proceſſe could be brought to any iſſue, he fled away to England, where he died a fugitive never reſtored to his chardge, though no tryell of his fault was perfected.

Maſter Blacks appeale from the counſel cleered.

The fourth proofe is Mr. Blacke his caſe: heereupon the Warner makes a long and odious narration. If wee interrogat him about his ground of all theſe Stories, he can produce no war-

no warrant but Spots-woods unprinted book: this is no authentick regiſter whereupon any underſtanding man can rely, the writer was a profeſt enemy, to his death, of the Scottish diſciplin, he ſpent his life upon a Story for the diſgrace of the Presbytery and the honour of Bishops: no man who is acquainted with the life or death of that Author will build his beleefe upon his words. This whole narration is abundantly confuted in the hiſtoricall vindication, when the Warner is pleaſed to repeat the challenge from Iſſachars burden hee ought to have replyed ſomething after three yeares adviſement to the printed anſwer.

The matter (as our regiſters beare) was shortly thus, in the yeare 1596 the Popish and malignant faction in King James his court grew ſo ſtrong that the countenance of the King towards the Church was much changed, and over all the Land great feares did daily increaſe of the overthrow of the Church diſcipline eſtablished by Law. The Miniſters in their pulpits gave free warning thereof, among others Mr. Black of Saint Andrews, a moſt gracious and faithful Paſtor, did apply his doctrine to the ſins of the time; ſome of his Enemies delated him at Court for words injurious to the King and Queen: the words hee did deny and all his honeſt hearers did abſolve him by their teſtimony from theſe calumnies: of himſelfe hee was moſt willing to be tryed to the uttermoſt before all the world, but his Brethren finding the libelled calumnies to bee only a pretence and the true intention of the Courtiers therein was, to ſtop the mouthes of Miniſters, that the crying ſins of the time should no more bee reproved in pulpits, they adviſed him to decline the judgement of the counſel, and appeale to the generall aſſembly, as the competent judge according to the word of God and the Lawes of Scotland, in the cauſe of doctrin; for the firſt inſtance they did never queſtion, but if any thing truely

ſeditious had been preached by a Miniſter that he for this might be called before the civill Magiſtrat and accordingly punished but that every Miniſter for the application of his doctrine according to the rules of ſcripture to the ſins of his hearers for their reclaming, should be brought before a civill court at the firſt inſtance, they thought it unreaſonable and defired the King in the nixt aſſembly might cognoſce upon the equity of ſuch a proceding. The Miniſters had many a conference with his Majeſtie upon that ſubject, often the matter was brought very neare to an amicable concluſion, but becauſe the Miniſters refuſed to ſubſcribe a band for ſo great a ſilence as the Court required againſt his Majeſties countenancing of treacherous Papiſts, and favouring the enemies of religion, a ſeveer Sentence was pronounced not only againſt Maſter *Black*, but alſo all the Miniſters of Edinburgh.

The tumult of the ſeventeenth day of December was harmeleſſe and no Miniſter guilty of it.

In the meane time malcontented States-men did adde oyle to the flame, and at the very inſtant while the Miniſters and their friends are offering a petition to his Majeſtie, they ſubborne a villane to cry in one part of the ſtreets the Miniſters are ſlain, and in another part of the ſtreets that the King was killed: whereupon the People rush all out to the ſtreets in their armes, and for halfe an howr at moſt were in a tumult, upon meere ignorance what the fray might be, bur without the hurt of any one man: ſo ſoone as it was found that both the King and Miniſters were ſafe, the people went all peaceably to their houſes. This is the very truth of that innocent commotion, whereupon the Warner heere and his fellowes elſewhere make all their tragedies. None of the Miniſtry were either the authors or approvers thereof, though diverſe of them ſuffered ſore troubles for it.

CHAP. V.

CHAP. V.

No Presbyterian ever intended to excommunicat any ſupreame Magiſtrat.

THE Warner in his fifth chapter chardges the Scotes for ſubjecting the King to the cenſure of excommunication and bringing upon princes all the miſeries which the popes excommunications of old wont to bring upon Anathematiſed Emperours. Anſ. It does not become the Warner and his fellowes to object to any the abuſe of the dreadfull ſentence of excommunication, no Church in the world was ever more guilty of that fault then the prælats of England and Ireland, did they ever cenſure their own officialls for the pronouncing of that terrible ſentence moſt profanly againſt any they would, had it been for the non-payment of the ſmalleſt ſummes of mony. As for the Scotes, their doctrine and practiſe in the point of excommunication is as conſiderat as any other church in the world, that cenſure in Scotland is moſt rare and only in the caſe of obſtinacy in a great ſin: what ever be their doctrine in generall with all other Chriſtians and as I think with the prælaticall party themſelves, that the object of Chriſtian doctrine Sacraments and diſciplin is one and the ſame, and that no member of Chriſt, no ſone of the Church, may plead a highnes above admonitions and Church cenſures, yet I know they never thought it expedient ſo much as to intend any proceſſe of Church animadverſion againſt their Soveraigne. To the worlds end I hope they shal not have againe greater grievances and truer cauſes of citation from their Princes then they have had already. It may be confidently beleeved that they who upon ſo pregnant occaſions did never ſo much as intend the

The prælats ordinarly, but the Presbytery never were for raſh excommunications.

beginning of a proceſſe againſt their King, can never be ſuppoſed in danger of any ſuch proceeding for time to come. How ever, we love not the abuſed ground of the Warners flattering of Princes to their owne great hurt: is it ſo indeed that all the ſins of princes are only againſt God, that all Kings are not only above all lawes of Church and State but when they fall into the greateſt crimes that the worſt of men have ever committed, that even then their ſins muſt not be againſt any man or againſt any law? ſuch Epiſcopall doctrin ſpurrs on princes to theſe unhappy præcipies, and oppreſſed people unto theſe outrages that both fall into inextricable calamities.

The Prælats flatter Princes to their ruine.

CHAP. VI.

It grieves the Prælats that Presbyterians are faithfull Watchmen, to admonish Princes of their duty.

THE ſixth Chapter is ſpent on an other crime of the Presbytery; it makes the Presbiters cry to the Magiſtrat for juſtice upon capitall offenders. Anſ. What hes Presbytery to doe with this matter were it never ſo great an offence: will the Warner have all the faults of the prælaticall faction, flow from the fountaine of Epiſcopacy? this unconſequentiall reaſoning will not be permitted to men below the degrees of Doctors. But was it a very great crime indeed for Miniſters to plead the cauſe of the fatherleſſe and widowes, yea the cauſe of God their Maſter and to preach unto Magiſtrats, that according to Scriptures murtherers ought to die, and the Land bee purged from the ſtaine of innocent blood? when the ſhamefull impunity of murther made Scotland by deadly

The Scots Miniſters preaching for juſtice, was juſt and neceſſary.

deadly feuds, in time of peace a feild of warre and blood, was it not time for the faithfull ſervants of God to exhort the King toexecute juſtice, and to declare the danger of moſt frequent pardons drawne from his hand often againſt his heart by the importunity and deceitfull information of powerfull ſolicitors, to the great offence of God againſt the whole land, to the unexpreſſible griefe and wrong of the ſuffering party, to the opening alſo of a new floodgate of more blood which by a legall revenge in time eaſily might have been ſtopped? Too much pitty in ſparing the wilfull ſhedders of innocent blood ordinarlie proves a great cruelty, not only towards the diſconſolat oppreſſed who cry to the vicegerents of God the avenger, for juſtice in vaine, but alſo towards the ſoule of him who is ſpared and the life of many more who are friends either to the oppreſſor or oppreſſed.

As for the named caſe of Huntly let the world judge, whether the Miniſters had reaſon often to give Warning againſt that wicked man and his complices. Beſide his apoſtacy and after-ſeeming-repentance his frequent relapſes into avowed popery, in the eighty eight he banded with the King of Spaine to overthrow the religion and government of the whole Iland and after pardon, from time to time did renew his treaſonable plots for the ruine of Britain: hee did commit many murders, he did invade under the noſe of the King, the houſe of his Couſin the Earle of Murray, and moſt cruelly murdered that gallant Nobleman, hee appeared with diſplayed Banner againſt the King in perſon, he killed thereafter many hundreds of the Kings good people, when theſe multiplyed outrages did cry up to the God of heaven, was is not time for the men of God to cry to the judges of the earth to doe their duty, according to the warrant of many Scriptures? what a dangerous humour of flat-

Huntlyes notorious crymes.

tery is this in our Prælats, not only to lull asleep a Prince in a most sinfull neglect of his charge, but also to cry out upon others more faithfull then themselves for assaying to breake of their slumber by their wholesome and seasonable admonitions from the word of God?

Never any question in Scotland betwixt the King and the Church, for Tythes and patronages.

The nixt challenge of the Scotes Presbyters is that they spoile the King of his Tythes, first fruits, patronage and dependence of his subjects. Ans. The Warner understands not what he writes, the Kings Majestie in Scotland never had, never craved any first fruits: the Church never spoiled the King of any Tythes, some other men indeed, by the wickednesse most of Prælats and their followers, did cousin both the King and the Church of many Tythes: but his Majestie and the Church had never any controversie in Scotland about the Tythes: for the King, so far as concerned himselfe, was ever willing that the Church should enjoy that which the very act of Parliament acknowledgeth to bee her patrimony. Nor for the patronages had the Churh any plea with the King: the Church declared often their minde of the iniquity of patronages, wherein they never had from the King any considerable opposition, but from the Nobility and gentry the oppositon was so great, that for peacesake the Church was content to let patronages alone, till God should make a Parliament lay to heart what was incumbent for gracious men to doe, for liberating congregations from their slavery of having Ministers intruded upon them by the violence of Patrones. Which now at last (blessed be God) according to our mind is performed. As for the dependence of any vassals upon the King, it was never questioned by any Presbyterian in Scotland.

King Iames avowes himselfe a hater of Erastianisme.

What is added in the rest of the Chapter, is but a repetition of that which went before, to wit, the Presbyters denying to the King the spirituall government of the Church, and

and the power of the keyes of the Kingdome of heaven: ſuch an uſurpation upon the Church, King James declared under his hand (as at length may be ſeen in the Hiſtoricall vindication) to be a ſinne againſt the Father, Son, and Holy Ghoſt, which puts in the hand of the Magiſtrat the power of preaching and celebrating the Sacraments: a power which ſince that time no Magiſtrat in Britaine did aſſume, and if any would have claimed it, none would have more oppoſed, then the moſt zealous patrones of Epiſcopacy. The injurious invectives, which the Warner builds upon this his Eraſtian aſſertion, wee paſſe them as Caſtles in their aire, which muſt fall and evanish for want of a foundation. Only before I leave this Chapter, let the Warner take a good Sentence out of the mouth of that wyſe Prince King James, to teſtifie yet farther his minde againſt Eraſtianiſme. His Majeſtie in the yeare 1617 having come in progreſſe to viſit his auncient Kingdome of Scotland, and being preſent in perſone at a publick diſputation in Theologie in the Univerſitie of St. Andrews, whereof alſo many both Nobles and Church-men of both Kingdomes were auditors; when one of thoſe that acted a part in the diſputation, had affirmed and went about to maintaine this aſſertion that the King had power to depoſe Miniſters from their Miniſteriall function. The King himſelf as abhorring ſuch flatterie, cried out with a loud voice, *Ego poſſum deponere Miniſtri caput, ſed non poſſum deponere ejus officium.*

CHAP. VII.

The Presbyterie does not draw from the Magiſtrat any paritie of his power by the cheate of any relation.

IN the ſeventh chapter the Warner would cauſe men believe many more of the Presbyteries uſurpations upon the

The Presbytery cognoſceth only upon ſcandals, and that in fewer civil things then the Biſhops-courts were wont to meddle with.

civill Magiſtrate. The firſt is that all offences whatſoever are cognoſcible in the conſiſtory upon the caſe of ſcandals. Anſ. Firſt the Presbyterie makes no offence at all to come before the conſiſtory, but ſcandall alone. Secondly theſe civill offences (the ſcandall whereof comes before the Presbytery) are but very few, and a great deale fewer than the Bishops officiall takes notice of in his conſiſtoriall court. That capitall crimes paſt over by the Magiſtrate should bee cenſured by the Church, no ſociety of Chriſtians who have any diſcipline, did ever call in queſtion. When the ſword of the Magiſtrat hes ſpared a murderer, an adulterer, a Blaſphemer; will any ingenuous, either prælaticall or popish divine, admitte of ſuch to the holy table without ſignes of repentance?

The Warners ſecond uſurpation is but a branch of the firſt, that the Presbyterie drawes directly before it ſelfe the cogniſance of fraud in barganing, falſe meaſures, oppreſſion and in the caſe of Miniſters, brybing, uſury, fighting, perjury, &c. Anſ. Is it then the Warners minde, that the notorious ſlander of ſuch groſſe ſins does not deſerve ſo much, as an Eccleſiaſtick rebooke? Shall ſuch perſons without admonition be admitted to the holy communion? Secondly the named caſes of fraud in barganing, falſe meaſures, oppreſſion, come ſo rarely before our Church-judicatories that though theſe thirty yeares I have been much converſant in Presbyteries, yet did I never ſee, nor doe I remember that ever I heard any of theſe three caſes brought before any church aſſembly. In the perſone of Miniſters, I grant, theſe faults which the canons of the Church in all times and places make the cauſes of deprivation are cognoſced upon in Presbyteries, but with the good liking (I am ſure) of all both papiſts and prælats, who themſelves are free of ſuch vices. And why did not the Warner put in a-

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mong the cauſes of church mens deprivation from office and benefite, adultery, gluttonny and drunkennes? are theſe in his, &c. which he will not have cognoſcible by the Church in the perſons of Biſhops and Doctors?

The Warners third challenge amounts to an high crime, that Presbyterian Miniſters are bold to preach upon theſe ſcriptures which ſpeake of the Magiſtrats duty in his office, or dare offer to reſolve from ſcripture any doubt, which perplexeth the conſcience of Magiſtrats or people, of Husband or Wife, of Maſter or Servant, in the diſcharge of their Chriſtian duty one to another. What ever hath been the negligence of the Biſhop of Derry, yet I am ſure, all the preaching Prælats and Doctors of England pretended a great care to goe about theſe uncontroverted parts of their miniſterial function, and yet without medling with the Myſteries of State, or the depths of any mans particulare vocation; much leſſe with the judgement of juriſdiction in politicall or æconomicall cauſes.

The Churches proceedings in the late engagement cleered from miſtakes.

As for the Churches declaration againſt the Late engagement; did it not well become them to ſignify their judgement in ſo great a caſe of conſcience, eſpecially when the Parliament did propone it to them for reſolution, and when they found a conjunction driven on with a cleerly malignant partie, contrary to ſolemne oathes and covenants, unto the evident hazard of Religione and them who had been moſt eminent inſtruments of its preſervation; was it not the churches duty to give warning againſt that ſinne, and to exhort the ring leaders therein to repentance?

But our Warner muſt needs inſiſt upon that unhappy engagement, and faſten great blame upon the Church for giving any advice about it. Anſ. Muſt it be Jeſuiſitiſme, and a drawing of all the civill affaires to the Churches barre *in ordine ad Spiritualia*, for an aſſembly to give their advice

in a moſt eminent and important caſe of conſcence, when earneſtly called upon in a multitude of ſupplications from the moſt of the Congregations under their charge; yea when required by the States of the Kingdome in ſeverall expreſſe meſſages for that end? It ſeemes, its our Warners concluſion, if the Magiſtrat would draw all the Churches in his juriſdiction to a moſt unlawfull warre, for the advancement of the greateſt impiety and unjuſtice poſſible, wherein nothing could be expected by all who were engaged therein but the curſe of God; if in this caſe a doubting Natione ſhould deſire the aſſemblies counſel for the ſtate of their ſoules, or if the Magiſtrate would put the Church to declare what were lawfull or unlawfull according to the word of God, that it were neceſſary heer for the ſervants of God to be altogether ſilent, becauſe indeed warre is ſo civill a buſines, that nothing in it concernes the ſoule, and nothing about it may be cleered by any light from the word of God.

The truth is, the Church in their publick papers to the Parliament, declared oftner then once, that they were not againſt, but for an engagement, if ſo that Chriſtian and friendly treaties could not have obtained reaſon, and all the good people in Scotland were willing enough to have hazarded their lives and eſtates, for vindicating the wrongs done, not by the Kingdome of England, but by the ſectarian party there, againſt God the King, covenant and both Kingdomes: but to the great griefe of their hearts, their hands were bound and they forced to ſit ſtill, and by the over great cunning of ſome, the erroneous mis-perſwaſions of others and the rash præcipitancy of it, that engagement was ſo ſpoiled in the ſtating and mannaging, that the moſt religious with peace of conſcience could not goe along nor encourage any other to take part therein. The Warner touches on three of their reaſons: but who will looke upon their publick

blick declarations, shall find many more, which with all faithfullneſſe were then propounded by the Church, for the rectifying of that action, which, as it ſtood in the ſtate and managment, was cleerly foretold to be exceeding like to deſtroy the King and his friends of all ſorts in all the three Kingdomes. The irreparable loſſes and unutterable calamities which quickly did follow at the heeles, the misbeleefe and contempt of the Lords ſervants and the great danger religion is now brought unto in al theſe Kingdomes, hes, I ſuppoſe, long agoe brought griefe enough to the heart of them whoſe unadviſed raſhnes and intemperate fervour did contribute moſt for the ſpoiling of that deſigne.

The firſt deſire about that engagement which the Warner gives to us, concernes the ſecurity of religion. In all the debate of that matter, it was aggreed (without queſtion upon all hands, that the Sectarian party deſerved punishment for their wicked attemptes upon the Kings perſone, contrary to the directions of the Parliamentes of both Kingdomes, and that the King ought to be reſcued out of their hands, and brought to one of his houſes for perfecting the treaty of peace which often had been begunne: but here was the queſtion; Whither the Parliament and Army of Scotland ought to declare their reſolutiones to bring his Majeſtie to London with honour, freedome and ſafty, before he did promiſe any ſecurity for eſtablishing Religion; The Parliaments of both Kingdomes in all their former treaties had ever preſſed upon the King a number of propoſitions to be ſigned by his Majeſtie before at all he came to London: was it then any fault in the Church of Scotland to deſire the granting but of one of theſe propoſitions concerning Religion and the covenant, before the King were brought (by the new hazard of the lives and eſtats of all the Scottish nation) to ſit in his Parliament in that honnor and freedome which himſelfe did deſire? There

was no complaint, when many of thirty propoſitions were preſſed to be ſigned by his Majeſtie for ſatisfaction and ſecurity to his people, after ſo great and long deſolations: how then is an out-cry made, when all other propoſitions are poſtponed, and only one for Religion is ſtuck upon, and that not before his Majeſties reſcue and deliverance from the hands of the ſectaries, but only before his bringing to London in honor freedom and ſafety? This demande, to the Warner, is a crime, and may be ſo to all of his beleefe, who takes it for a high unjuſtice, to reſtraine in any *King* the abſolute power by any condition: for they doe mantaine that the adminiſtration of all things both of Church and ſtate does reſide ſo freely and abſolutly in the meere will of a Soveraigne, that no caſe at any time can fall out, which ought to bound that abſolutneſſe with any limitation.

The ſecond particular the Warner pitches upon, is the Kings negative voyce; behold how criminous we were in the point; When ſome (moſt needleſly) would needs bring into debate the Kings negative voyce in the Parliament of England, as one of the royall prærogatives to bee maintained by our engagement: it was ſaid, that all diſcourſe of that kynde might bee laid aſide as impertinent for us: if any debate ſhould chance to fall upon it, the proper place of it was, in a free Parliament of England; that our Lawes did not admit of a negative voyce to the King in a Parliament of Scotland; and to preſſe it now as a prerogative of all Kings, (beſides the reflection it might have upon the rights of our *Kingdome*,) it might put in the hand of the *King* a power to deny all and every one of theſe things, which the Parliaments of both *Kingdomes* had found neceſſary for the ſetling the peace in all the three dominions. Wee marvail not, that the Warner heere ſhould taxe us of a great errour, ſeeing it is the beleefe of his faction, that every *King* hath not onely a nega-

a negative but an abſolute affirmative voyce in all their Parliaments, as if they were nothing but their arbitrary counſels for to perſwade by their reaſons but not to conclude nor impede any thing by their votes; the whole and intire power of making or refuſing Lawes being in the Prince alone, and no part of it in the Parliament.

The Warners third challenge againſt us about the ingagement is, as if the Church had taken upon it to nominate the officers of the army; and upon this he makes his invectives. Anſ. The Church was farre from ſeeking power to nominate any one officer: but the matter was thus; when the State did require of them, what in their judgement would give ſatisfaction to the people, and what would encourage them to goe along in the ingagement? one and the laſt parte of their anſwer was, that they conceived if a Warre ſhalbe found neceſſarie, much of the peoples encouragement would depend upon the qualification of the commanders, to whom the mannaging of that great truſt ſhould be committed: for after the right ſtating of the Warre, the nixt would be the carying on of it by ſuch men who had given conſtante proofe of their integrity. To put all the power of the Kingdome in their hande, whoſe by paſt miſcariadges had given juſt occaſion to ſuſpect their deſignes and firmeneſſe to the intereſt of God before their owne or any other mans, would fill the hearts of the people with jealouſies and feares, and how wholſome an advice this was, experience hath now too cleerly demonſtrate.

To make the world know our further reſolutiones to medle with civile affaires, the Warner is pleaſed to bring out againſt us above 80 yeares old ſtories, and all the ſtuffe which our malicious enemy Spotſewood can furniſh to him: from this good author he alledges that our Church diſcharged merchants to traffique with *Spaine*, and commanded the

change of the mercat dayes in *Edenburgh*. Anſ. Both theſe calumnies are taken of at length in the Hiſtoricall Vindication. After the *Spaniſh* invaſion of the yeare eighty eight, many in Scotland kept correſpondence with *Spaine* for treacherous deſignes: the Inquiſitors did ſeduce ſome, and perſecute others of our merchants in their traffique, the Church did deale with his Majeſtie to interceed with the *Spaniſh* King for more liberty to our country men in their trading: and in the meane time while an anſwer was returned from *Madrile*, they advertiſed the people to be warry, how they hazarded their ſoules for any worldly gaine which they could find about the inquiſitors feet.

The Church medled not with the munday mercat but by way of ſupplication to Parliament.

As for the mercat dayes, I grante, it was a great griefe to the Church, to ſee the ſabbath day profaned by handy labour and journeying, by occaſion of the munday-mercats in the moſt of the great tounes: for remedie heerof, many ſupplications have been made by the Aſſembly to the Parliament: but ſo long as our Biſhops ſatte there, theſe petitiones of the Church were alwayes eluded: for the prælats labour in the whole Iland was to have the ſunday no Sabbath, and to procure by their Doctrine and example the profanation of that day by all ſorts of playes, to the end people might be brought back to their old licentiouſnes and ignorance, by which the Epiſcopall Kingdome was advanced. It was viſible in *Scotland*, that the moſt eminent Biſhops were uſual players on the Sabbath, even in time of divine ſervice. And ſo ſoone as they were caſt out of the Parliament, the Churches ſupplications were granted, and acts obtained for the carefull ſanctification of the Lords day, and removing of the mercats in all the land from the Munday to other dayes of the week.

The Warners nixt challenge of our uſurpation is, the aſſembly at Edinburgh 1567 their ratifying of acts of Parliament

ment, and ſummoning of all the country to appeare at the nixt aſſembly. Anſ. If the Warner had knowne the hiſtory of that time, he would have choyſed rather to have omitted this challenge, then to have proclaimed to the world the great rottenneſſe of his own heart; at that time the condition of the Church and Kingdome of Scotland was lamentable, the Queen was declared for popery, King James's Father was cruelly without any cauſe murthered by the Earle of Bothwell; King James himſelfe in his infancy was very neare to have been deſtroyed by the murtherer of his Father, there was no other way conceivable of ſaftie for Religion for the infant King, for the Kingdome, but that the Proteſtantes ſhould joine together for the defence of King James againſt theſe popish murtherers. For this end the generall aſſembly did crave conference of the ſecrete counſel: and they with mutual adviſe did call for a meeting of the whole Proteſtant party: which did conveen at the time appointed moſt frequently in an extraordinary and mixed aſſembly of all the conſiderable perſons of the Religion, Earles, Lords, Barrons, Gentlemen, Burgeſſes and Miniſters, and ſubſcribed a bond for the revenge of King *Henryes* death, and the defence of King *Iames* his life: This mixed and extraordinary aſſembly made it one of the chiefe articles in their bond to defend theſe Actes of the Parliament 1560 concerning religion, and to endeavour the ratification of them in the nixt enſuing Parliament. As for the aſſemblies letter to their Brethren for ſo frequent a meeting at the nixt extraordinary aſſembly, it had the authority of the ſecret counſel; it was in a time of the greateſt neceſſity, when the Religion and liberties of the land were in evident hazard from the potent and wicked counſels of the popish party, both at home and abroad; when the life of the young King was daily in viſible danger from the hands of them who had murthered his

The Church once for ſafty of the infant King's life, with the concurrence of the ſecrete counſel did call an extraordinary meeting.

Father, and ravished his Mother. Leſſe could not have been done in ſuch a juncture of time by men of wiſedom and courage, who had any love to their Religion, King and country: but the reſolution of our prælats is to the contrary, when a moſt wicked villaine had obtained the connivance of a Queen to kill her husband, and to make way for the killing of her Son in his Cradle, and after theſe murders to draw a nation & Church from the true Religion, eſtablished by Law, into popery; and a free Kingdome to an illegall Tyranny; in this caſe there may be no meeting, either of Church or State, to provide remedies againſt ſuch extraordinary miſchiefes. Beleeve it, the *Scotes* were never of this opinion.

By the lawes and cuſtomes of Scotland the Aſſembly præcieds the Parliament in the reformation of Eccleſiaſtical abuſes.

What is ſubjoined in the nixt paragraph of our Churches præſumption to abolish acts of Parliament; is but a repetition of what is ſpoken before. Not only the lawes of *Scotland* but equity and neceſſity referres the ordinary reformation of errours and abuſes in Religion to the Eccleſiaſticall aſſemblies: what they find wrong in the Church, though ratified by acts of Parliament, they rectify it from the word of God, and thereafter by petition obtaines their rectification to be ratifyed in a following Parliament, and all former acts to the contrary to be annulled. This is the ordinary Methode of proceeding in *Scotland* and (as I take it) in all other States and Kingdomes. Were Chriſtians of old hindred to leave paganisme and embrace the Goſpell, till the emperiall lawes for paganisme and againſt Chriſtianity were revoked? did the œcumenicall and National Synods of the auncients ſtay their reformation of hereſies and corruptions in religion, till the lawes of State (which did countenance theſe errors) were cancelled? Was not popery in *Germany France* and *Britaine* ſo firmely eſtablished, as civil lawes could doe it? It ſeems, the Warner heer does joyne with his Brother

Iſſachar

Iſſachar, to proclaime all our Reformers in *Britaine France* and *Germany*, to be Rebells for daring by their preachings and Aſſemblies to change theſe things, which by acts of Parliaments had been approven, before new Parliaments had allowed of their reformation. Nevertheleſſe this plea is foolishly intended againſt us, for the Miniſters proteſtation againſt the acts of Parliament 1584, eſtabliſhing (in that houre of darknes) iniquity by a law, and againſt the acts of the Aſſembly of Glasgow declaring the unlawfulneſſe of Biſhops and ceremonies; which ſome Parliaments upon Epiſcopall mis-information had approven: both theſe actions of the Church were according to former Lawes and were ratified afterward by acts of Parliament yet ſtanding in force which for the Warner (a privatman, and a ſtranger) to challenge, is to contemne much more groſly the law, then they doe, whom here he is accuſing of that crime.

By the nixt Story the Warner will gaine nothing, when the true caſe of it is knowne. In *King James* minority, one Captaine *Iames Stuart* did ſo farre prevail upon the tender and unexperienced yeares of the Prince, as to ſteale his countenance unto acts of the greateſt oppreſſion; ſo farre that *Iames Hamelton* Earle of Arran (the nixt to the *King* in blood, in his health a moſt gallant Prince, and a moſt zealous profeſſor of the true Religion) in time of his ſickneſ, when he was not capable to commit any crime againſt the State, was notwithſtanding ſpoiled of all his livelyhood and liberty: his Lands and honour with the dignity of high Chancelor of *Scotland* were conferred on that very wicked Tyrant Captain *Iames*, a number of the beſt affected and prime nobility impatient of ſuch unheard-of oppreſſiones, with meere boaſts and no violence at the road of Ruthven chaſed away that unhappy chancelor from the *Kings* perſone, this his Majeſtie for the time profeſſed to take in ſo good

The Church parte in the road of Ruthven cleered.

part that under his hand he did allow it for good ſervice, in his letters to the moſt of the Neighbour princes: he dealt alſo with the ſecrete counſel and the chiefe judicatories of the land, and obtained from them the approbation of that act of the Lords as convenient and laudable, promiſing likewiſe to ratify it in the nixt enſuing Parliament. When the Lords for their more abundante cleering required the Aſſemblies declaration there upon, the Miniſters declined to medle at all with the caſe; but the Kings Majeſtie ſent his Commiſſioners to the Aſſembly, entreating them withall earneſtneſſe to declare their good liking of that action, which he aſſured them was for his good, and the good both of the Church and Kingdome: for their obedience to the Kings importunity they are heer railed upon by the wiſe Warner. It is true, Captaine *Iames* ſhortly after creept in againe into Court, and obtained a ſever revenge againſt the authors of that action, before a Parliament could ſit to approve it, but within a few monthes the ſame Lords with ſome more did at *Striveling* chaſe againe that evill man from the Court: whither he never more returned, and this their action was ratified in the nixt Parliament, and ſo ſtands to this day unqueſtioned by any but ſuch as the Warner, either out of ignorance or malice.

The intereſt of the generall aſſembly of Scotland, in the reformation of England.

I am weary to follow the Warner in all his wandrings; at the nixt loupe he jumps from the 1584 to the 1648, skipping over in a moment 64 yeares. The articles of *Striveling* mentions that the promoving of the worke of Reformation in England and Ireland, bee referred to the generall aſſembly, upon this our friend does diſcharge a flood of his choler: allthe matter of his impatience heere is, that Scotland when by fraud they had been long allured, and at laſt by open violence invaded by the English Prælats, that they might take on the yock of all their corruptions, they were contented

contented at the earneſt deſire of both the houſes of Parliament, and all the wel-affected in England, to aſſiſt their Brethren, to purge out the leaven of Epiſcopacy, and the Service book with all the reſt of the old corruptions of the English and Irish Churches; with the mannaging of this ſo great and good an Eccleſiaſtick worke, the Parliament of Scotland did intruſt the generall aſſembly. No mervaile that *Doctor Bramble* a zealous lover of all the Arminianiſme, Popery and Tyranny, of which his great patron *Doctor Lade* ſtands convicted yet without an anſwer to have been bringing in upon the three nations, should bee angry at the diſcoverers and diſ-appointers of that moſt pious work as they wont to ſtyle it?

What heere the Warner repeats, it is anſwered before, as for the two Storyes in his concluſion, which he takes out of his falſe Author Spots-wood, adding his owne large amplifications; I conceive, there needs no more to be ſaid to the firſt, but that ſome of *Iohn Knocks* zealous hearers underſtanding of a Maſſe-Prieſt at their very ſide committing idolatry contrary to the Lawes, did with violence break in upon him and ſeaſe upon his perſon and Maſſe-cloathes, that they might preſent him to the ordinary Magiſtrat to receave juſtice according to the Law; This act the Warner wil have to be a huge rebellion, not only in the actors, but alſo in *Iohn Knocks*, who was not ſo much as preſent thereat.

The violent apprehenſion of Maſſe-Prieſts in their act of idolatry reproved by the Warner.

What firſt he ſpeaks of the Aſſemblies convocating the people in armes to be preſent at the tryall of the popish Lords and their avowing of that their deed to the King in his face we muſt be pardoned to miſtruſt the Warner heerin upon his bare word without the releefe of ſome witnes, and that a more faithfull one then his Brother in evill, Mr. Spotswood, whom yet heere he does not profeſſe to cite. Againſt theſe popish Lords after their many treaſons and bloody murders

of the ſieges, the King himſelfe at laſt was forced to arme the people; but that the generall aſſembly did call any unto armes we require the Warners proofe that we may give it an anſwer.

CHAP. VIII.

The chiefe of the Prælats agree with the Presbyterians about the divine right of Church diſcipline.

THE Warners challenge in this chapter is that we mantaine our diſcipline by a *Iure divino*, and for this he ſpewes out upon us a ſea of ſuch rhetorick, as much better beſeemed. Anſ. *Mercurius Aulicus* then either a Warner or a prælate. In this challenge he is as unhappy as in the reſt, it is for a matter wherein the moſt of his owne Brethren (though our Adverſaries) yet fully agree with us that the diſcipline of the Church is truely by divine right, and that Jeſus Chriſt holds out in ſcripture the ſubſtantials of that Governement whereby he will have his houſe to be ruled to the worlds end; leaving the circumſtantials to be determined by the judicatories of the Church according to the generall rules, which are clear alſo in the word for matters of that nature. In this neither Papiſts nor the learndeſt of the Prælats find any fault with us; yet our Warner muſt ſpend a whole Chapter upon it.

The Warner and his Prælatical Eraſtian brethren are obliged by their owne principles to adviſe the King to lay aſide Epiſcopacy and ſet up the Præsbytery in all his dominions.

It is true as we obſerved before the elder Prælats of England in *Edwards* & *Elizabeths* dayes, as the Eraſtians now, did mantaine that no particular Governement of the Church was *jure divino*, and if this be the Warners mind, it were ingenuity in him to ſpeake it out loud, and to endeavour to

to perſwade his friends about the King of the truth of this tenet, he was never imployed about a better and more ſeaſonable ſervice: for if the diſcipline of the Church be but *humano jure* then Epiſcopacy is keeped up upon no conſcience, conſcience being bottomed only upon a divine right, ſo Epiſcopacy wanting that bottom may well be laid aſide at this time by the King for any thing that concernes conſcience ſince no command of God nor warrant from ſcripture tyes him to keep it up. This truely ſeemes to be the maine ground whereupon the whole diſcourſe of this Chapter is builded. Is it tolerable that ſuch truthes should be concealed by our Warners againſt their conſcience, when the ſpeaking of them out might be ſo advantagious to the *King* and all his Kingdomes, how ever wee with all the reformed Churches doe beleeve in our heart the divine right of Synods and Preſbyteries, and for no poſſible inconvenient can be forced to deny or paſſe from this part of truth, yet the Warner heere joynes with the elder Prælats who till Warner *Banckrofts* advancement to the ſea of Canterburry did unanimouſly deny Epiſcopacy to be of divine right, and by conſequent affirmed it to be moveable, and ſo lawfull to be laid aſide by princes, when ſo ever they found it expedient for their affaires to be quyte of it, why does not the warner and his Brethren ſpeake plainly their thoughts in his Majeſties eares? why do they longer diſſemble their conſcience, only for the ſatisfaction of their ambition, greed, and revenge? ſundry of the Prælaticall divines come yet further to joyne fully with Eraſtus in denying not only Epiſcopacy and all other particular formes of Church government to be of divine inſtitution, but in avowing that no governement in the Church at all is to be imagined, but ſuch as is a part of the civill power of the Magiſtrat. The Warner in the Chapter and in diverſe other parts of his booke ſeemes to agree with

this judgment: and upon this ground if he had ingenuity he would offer his helping hand to untie the bonds of the Kings conſcience, if heere it were ſtraytened, by demonſtrating from this his principle, that very ſafely without any offence to God and nothing doubting for conſcience ſake, his Majeſtie might lay aſide Epiſcopacy and ſet up the Presbytery ſo fully as is required in all his dominions though not upon a divine right which the Presbyterians beleeve, yet upon Eraſtus royall right which the Warner here and elſewhere avouches.

The prælaticall party were lately bent for Popery.

What the Warner puts heere again upon the Presbyterie, the uſurpation of the temporall ſword in what indirect relation ſo ever, its probation in the former chapter was found ſo weake and naughty, that the repetition of it is for no uſe: only wee marke that the Warner will have the Presbitery to be an abſolute papacy, for no other purpoſe but to vent his deſire of revenge againſt the Presbyterians, who gave in a challenge againſt the Prælats, eſpecially the late Canterburians, among whom *Doctor Bramble* was one of ſome note, to which none of them have returned to this howre an anſwer; that their principles unavoidably did bring backe the pope. For a Patriarch over all the weſterne Churches, and among all the Patriarches of the whole Catholick Church a primacy in the *Roman*, flowes cleerly out of the fountaine of Epiſcopacy, according to the avowed doctrine of the English prælats: who yet are more liberall to the pope in granting him beſide his ſpirituall ſuper-inſpection of the whole Catholick Church, all his temporall juriſdictions alſo in the patrimony of S^t. Peter, and all his other faire principalities within and without Italy. There is no ceremony in *Rome* that theſe men ſtick upon: for of all the ſuperſtitious and idolatrous ceremonies of *Rome*, their images and altars and adorations before them are incomparably the worſt; yet the

the Warners friends without any recantation we have heard of, avow them all; even an adoration of and to the altar it ſelfe. As for the doctrines of *Rome* what points are worſe then theſe which that party have avowed in expreſſe tearmes, a corporall preſence of Chriſts body upon the Altar the Tridentine juſtification, free-will, finall apoſtacy of the Saints: when no other thing can be anſwered to this our ſore challenge, it is good to put us off with a Squib that the Presbyterie is as abſolute papacy as ever was in *Rome*.

The Presbyterian poſition which the Warner heere offers not to diſpute but to laugh at, that Chriſt as King of his Church according to his royall office and Scepter hes appointed the office-bearers and lawes of the houſe, is accorded to by the moſt and sharpeſt of our adverſaries, whether English or Romish, as their owne tenet: howbeit ſuch foolish conſequences, that all acts of Synods muſt be Chriſts Lawes, &c. neither they nor wee doe acknowledge.

His declamations againſt the novelty of the Presbyterie in the ordinary ſtile of the Jeſuites againſt Proteſtants, and of the pagan Philoſophers againſt the Chriſtians of old, who will regarde our plea for the Præsbyterie is, that it is ſcripturall; if ſo; it is auncient enough: if not; let it be abolished. But it were good, that heer alſo the Warner and his friends would be ingenuous, to ſpeake out their minds of Epiſcopacy. Why have they all ſo long deceived the King, in aſſuring him that English Episcopacy was wel warranted both by Scripture and antiquity. Be it ſo (which yet is very falſe) that ſomething of a Bishop diſtinct from a Presbyter had any footing in Scripture, yet can they be ſo impudent, as to affirme, that an English Bishop in his very flesh and blood, in his ſubſtantiall limbs was ever knowne in the World till the pope was become Antichriſt? A Bishop by virtue of his office a Lord in Parliament, voycing in all acts of State, and

The Prælats profeſſe now a willingnes to abolish at leaſt three parts of the former Epiſcopacy.

exerciſing the place of a high Theſaurer, of a Chancelor, or what ever civill charge the favour of a Prince did put upon him; a Bishop with ſole power of ordination and juriſdiction, with out any Presbytery; a Bishop exerciſing no juriſdiction himſelfe in any part of his dioces, but devolving the exerciſe of that power wholly upon his officials & Commiſſaries; a Bishop ordaining Presbyters himſelfe alone, or with the fashionall aſſiſtance of any two Presbyters, who chaunce to be neare; a Bishop the only Paſtor of the whole dioces, and yet not bound to feed any flock, either by word or Sacrament, or governement, but having a free liberty to devolve all that ſervice upon others, and himſelf to wayte at court ſo many yeares as he shall think fit. This is our English Bishop not only in practiſe but in law, and ſo was hee defended by the great diſputants for prælacy in England.

The portion of Epiſcopacy, which yet is ſtuck to, cannot be kept up upon any principle either of honour or conſcience.

But now let the Warner ſpeake out, if any ſuch treaſure can more be defended or was ever knowne in ſcripture, or ſeen in any Chriſtian Church for 800. yeares and above, after the death of Chriſt. I take it indeed, to be conſcience, that forces now at laſt the beſt of our Court-divines to deveſt their Bishop of all civill imployment in Parliament court or Kingdome, in denying his ſolitarines in ordination, in removing his officiall and Commiſſary courts, in taking away all his arches, Arch-Bishops, Arch-Deacons, deane and Chapter and all the, &c. in erecting Presbyteries for all ordinations and ſpirituall jurisdiction. It is good that conſcience moves our adverſaries at laſt to come this farre towards us: but why will they not yet come nearer, to acknowledge that by theſe their to lately recanted errours they did to long trouble the world; and that the little which yet they deſire to keepe of a Bishop is nothing leſſe then that English Bishop but a new creature of their own deviſing never known in England which his Majeſtie in no honnour is obliged

obliged to mantaine for any respect either to the lawes or customes of England, and least of all, for conscience?

While the Warner with such confidence avowes, that no text of Scripture can be alleadged against Episcopacy, which may not with more reason be applyed against the Presbytery; behold I offer him here some few, casting them in a couple of arguments, which according to his great promises, I wish, he would answer at his leasure.

The smallest portion of the most moderat Episcopacy is contrary to scripture.

First I doe reason from Ephesians 4. 11: all the officers that Christ has appointed in his Church for the Ministry of the word, are either Apostles, Evangelists, Prophets, Pastors or Doctors: but Bishops are none of these fyve: Ergo they are none of the officers appointed by Christ for the Ministry of the word. The Major is not wonte to be questioned: the minor thus I prove; Bishops are not Apostles, Evangelists, nor prophets: for its confessed, all these were extraordinary and temporary officers: but Bishops (say yow) are ordinary and perpetuall: our adversaries pitch upon the fourth, alleadging the Episcopall office to be pastorall; but I prove the Bishop no Pastor thus; no Pastor is superior to other Pastors in any spirituall power: but according to our adversary, a Bishop is superior to all the Pastors of his dioces in the power of ordination and jurisdiction. Ergo. The doubt heer is only of the Major, which I prove *Argumento à paribus*: no Apostle is superior to an Apostle, nor an Evangelists to an Evangelist, nor prophet to a prophet nor a Doctour to a Doctour in any spirituall power according to scripture. Ergo no Pastor to a Pastor. Againe I reason from 1. *Tim.* 4. 14. *Math:* 18. 15. 1. *Cor.* 5. 4. 12. 13, What taks the power of ordination and jurisdiction from Bishops, destroyes Bishops: as the removall of the soule kills the man, and the denyall of the forme takes away the subject; so the power of ordination and jurisdiction the essentiall forme, whereby the

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8 Dos. Cap:
8. pag: 106

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Bishop is constitute and distinguished from the Presbyter and every other Church officer, being removed from him, he must perish: but the quoted places take away cleerly these powers from the Bishop: for the first puts the power of ordination in the Presbytery, and a Bishop is not a Presbytery; the second puts the power of jurisdiction in the Church; and the third in a company of men which meet together: but the Bishop is not the Church nor a company of men met together: for these be many, and he is but one persone.

min: neg

When the Doctors learning hes satisfied us in these two, he shall receave more scripturall arguments against Episcopacy. But why doe wee expect answers from these men, when after so long time (for all their boasts of learning and their visible leasure) none of their party hes hade the courage, to offer one word of answer to the Scriptures and Fathers, which in great plenty Mr. *Parker* and Mr. *Didoclave* of old, and of late that miracle of learning most noble *Somais*, and that Magazin of antiquity Mr. *Blondel* have printed against them?

The Prelats unable to answer their opposits.

What in the end of the Chapter the Warner addes of our trouble at King James his fiftie and five questions 1596, and of our yeelding the bucklers without any opposition till the late unhappy troubles; we answer that in this as every where else the Warner proclaines his great and certaine knowledge of our Eccleſiastick story: the troubles of the Scots divines at that time were very small, for the matter of these questions, all which they did answer so roundly, that ther was no more speach of them therafter by the propounders: but the manner and time of these questions did indeed perplex good men, to see Erastian and Prelaticall counsellors so farr to prevaile with our King, as to make him by captious questions carpe at these parts of Church-discipline, which by statuts of Parliament and acts of Assemblyes were fully established.

Our

Our Church at that time was far from yeelding to Episcopacy: great trouble indeed by some wicked States-men was then brought upon the persones of the most able and faithfull Ministers, but our land was so far from receiving of Bishops at that time, that the question was not so much as proposed to them for many yeares thereafter, it was in *Ann.* 1606 that the English Prælats did move the King by great violence to cast many of the best and most learned Preachers of Scotland out of their charges, and in *Ann.* 1610, that a kind of Episcopacy was set up in the corrupt assembly of *Glasgow*; under which the Church of Scotland did heavily groane till the yeare 1637, when their burdens was so much increased by the English prælaticall Tax-masters, that all was shaken of together, and divine justice did so closly follow at the heeles, that oppressing prælacy of England as to the great joy of the long oppressed Scotes, that evill root and all its branches was cast out of *Britaine*, where wee trust, no shadow of it shall ever againe be seen.

Prelacy was ever grievous to Scotland.

CHAP. IX.

The Common-wealth is no monster, when God is made Soveraigne, and their commands of men are subordinated to the clear will of God.

HAving cleered the vanity of these calumnious challenges, wherewith the Warner did animate the King and all Magistrates against the Presbyterians, let us try if his skill be any greater, to inflame the people against it. Hee would make the World beleeve that the Presbyterians are great transsubstantiators of whole Common-wealths into beasts,

and Metamorphoſers of whole Kingdomes of men, into Serpents with two heads; how great and monſtrous a Serpent muſt the Presbytery be, when shee is the Mother of a Dragon with two heads. But it is good, that she has nothing to doe with the procreation of the Dragon with ſeven heads, the great Antichriſt, the Pope of *Rome*: this honour muſt bee left to Epiſcopacy: the Presbytery muſt not pretend to any share in it.

There is no Lord-ship but a meer ſervice and miniſtry in the Paſtors of the Church

The Warners ground for his pretty ſimilitude is, that the Presbyterians make two Soveraignities in every Chriſtian State, whoſe commands are contrary. Anſ. All the evill lyeth in the contrariety of the commands: as for the double Soveraignity, ther is no shew of truth in it: for the Presbyterians cannot bee guilty of coordinating two Soveraignities in one State, though the Prælats may wel be guilty of that fault; ſince they with there Maſters of *Rome* mantaine a true hierarchie, a Spirituall Lord-ship, a domination and principality in their Bishops above all the members of the Church, but the Presbyterians know no ἀρχή, no dominion, no Soveranity in Church officers, but a meer miniſtry under Chriſt. As for the contrariety of commands, its true: Chriſts Miniſters muſt publish all the commands of their Soveraigne Lord, whereunto no command of any temporall Prince needs or ought to be contrary; but if it fall out to bee ſo, it is not the Presbytery; but the holy Scriptures, which command rather to obey God then man. Dare the Warner heere oppoſe the Presbyterians? dare he mantaine a ſubordination of the Church to the State in ſuch a fashion, that the cleer commands of God published by the Church ought to give place to the contrary commands of the State? if the Warner muſt needs invert and contradict Chriſt ruling of this caſe, let him goe on to preach doctrine point blank to the Apoſtles, that it is better to obey men then God. It falls

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out as rarely in Scotland as any where in the world, that the Church and State run contrary wayes; but if ſo it happen, the commune rules of humane direction towards right and wrong judgement muſt be followed: if a man find either the Church or the State or both command what he knowes to be wrong (for neither the one nor the other hath any infallibility) their is no doubt but either or both may be diſobeyed, yet with this difference, that for diſobedience to the Churches moſt juſt commands, a man can not fall under the ſmalleſt temporall inconvenient without the States good pleaſure, but for his diſobedience to the moſt unjuſt commands of the State he muſt ſuffer what ever punishment the law does inflict without any releeſe from the Church.

Two inſtances are brought by the Warner, of the Church and States contrary commands: the firſt the King commanded Edenburgh to feaſt the frensh Ambaſſadours, but the Church commanded Edenburgh to faſt that day when the King deſired them to feaſt. Anſ. Heer were no ſo contrary commands, but both were obeyed, the people did kepe the humiliation, and ſome of the Magiſtrats that ſame day did give the banquet to the frensh Ambaſſadours as the King commanded; that for this any Church cenſure was intended againſt them it is a malitious calumny, according to the author of this fable his owne confeſſion, as at length may be ſeen in the unloading of Iſſachars burden.

As for his ſecond inſtance, the difference of the Church and State about the late ingagement we have ſpoken to it in the former chapter at length: the furtheſt the Church went was by humble petitions and remonſtrances to ſet before the Parliament the great danger, which that ingagement (as it was ſtated and mannaged) did portent to religion, the Kings Perſon & whole Kingdom, when contrary to their whole ſome advices the ingagement went on, they medled not to oppoſe

The Warner is full of calumnious untruths.

the act of State further then to declare their judgement of its unlawfulneſſe, according to the duty of faithfull watchmen *Ezek.* 33. It is very falſe that the Church has chaſed any man out of the country, or excommunicated any for following that engagement, or have put any man to ſackcloath for it, unto his day. Neither did ever any man call the freedome of the late Parliament in queſtion, how unſatisfied ſoever many were with its proceedings.

When the Warner heapes up ſo many untruths in a few lines, in things done but yeſterday before the eyes of thouſands, we ſhall not wonder of his venturing to lye confidently in things paſt long before any now living were borne: but there are a generation of men who are bold to ſpeake what makes for their end upon the hope that few wil be at the pains, to bring back what hes flowne from their teeth to the touchſtone of any ſolide tryall.

CHAP. X.

The Nature of the Preſbytrie is very concordant with Parliaments.

IN the tenth chapter the Warner undertakes to shew the antipathy of Presbyteries to Parliaments; albeit there bee no greater harmony poſſible betwixt any two bodies, then betwixt a generall aſſembly and Parliament, a Presbyterie and an inferior civill court, if either the conſtitution or end or dayly practiſe of theſe judicatories be looked upon: but the prælaticall learning is of ſo high a flight, that it dare undertake to prove any concluſion: yet theſe men are not the firſt, that have offered to force men to beleeve upon unanſwerable

ſwerable arguments though contrary to common ſence and and reaſon that ſnow is black and the fire cold and the light dark.

The eight deſires of the Church about the ingagement were juſt and neceſſary.

For the proofe of his concluſion he brings backe yet againe the late engagement: how often ſhall this inſipide colwort be ſet upon our table? Will the Warner never be filled with this unſavory dish? The firſt crime that here the Warner marks in our Church againſt the late Parliament in the matter of the ingagement is, their paper of the eight deſires: upon this he unpoureth out all his good pleaſure, not willing to know that all theſe deſires were drawne from the Church by the Parliaments owne meſſages, and that well neare all theſe deſires were counted by the Parliament it ſelf to be very juſt and neceſſary: Eſpecially theſe two which the wiſe Warner pitches upon as moſt abſurd for the firſt a ſecurity to religion from the *King* upon oath under his hand and ſeale: where the queſtion among us was not for the thing it ſelf, but only about the time, the order and ſome part of the matter of that ſecurity. And for the ſecond, the qualification of the perſons to be imployed, that all ſhould be ſuch who had given no juſt cauſe of Jealouſy; no man did queſtion, but all who were to have the managing of that warre ſhould be free of all juſt cauſes of Jealouſy, which could be made appeare not to halfe a doſſen of Miniſters, but to any competent judicatory according to the lawes of the Kingdome. The Warner has not been carefull to informe himſelfe, where the knot of the difference lay, and ſo gives out his owne groundleſſe conjectures for true Hiſtoricall narrations, which he might eaſily have helped by a more attentive reading of our publick declarations.

The ſecond fault he finds with our Church is, that they proclaime in print their diſſatisfaction with that ingagement as favourable to the malignant party, &c. Anſ. The

It is one of the liberties of the Church of Scotland to publish declarations.

Warner knows not that it is one of the liberties of the Church of Scotland eſtabliſhed by law and long cuſtome to keep the people by publick declarations in their duty to God, when men are like to draw them away to ſin according to that of *Eſay.* 8. *v.* 12. 13. What in great humility piety and wiſedome was ſpoken to the world in the declaration of the Church concerning that undertaking, was viſible enough for the time to any who were not peremptor to follow their owne wayes: and the lamentable event ſince has opened the eyes of many, who before would not ſee, to acknowledge their former errours: but if God ſhould ſpeake never ſo loud from Heaven, the Warner and his party will ſtoppe their eares: for they are men of ſuch gallant Spirits, as ſcorne to ſubmit either to God or men, but in a Romane conſtancy they will be ever the ſame though their counſels & wayes be found never ſo palpably pernicious.

The leavy was never offered to be ſtopped by the Church.

The third thing the Warner layes to the charge of our Church is, that they retarded the leavies. Anſ. In this alſo the Warner ſhewes his ignorance or malice: for how ſore ſoever the Levy (as then ſtated & mannaged) was againſt the hearts of the Church, yet their oppoſition to it, was ſo cold-rife and ſmall, that no complaint needs bee made of any retardment from them. So ſoone as the commanders thought it expedient, there was an Army gotten up ſo numerous and ſtrong, that with the ordinary bleſſing of God was aboundantly able to have done all the profeſſed ſervice: but where the averſion of the hearts of the Church and the want of their prayers is ſupercilioufly contemned, what mervaile, that the ſtrongeſt arme of flesh bee quickly broken in peeces?

The Church was not the cauſe of the gathering at Mauchlin Moore.

The fourth charge is moſt calumnious, that the Church gathered the country together in armes at Mauchline moor to oppoſe the expedition. Anſ. No Church man was the cauſe

cauſe of that meeting a number of yeomen being frighted from their houſes, did flee away to that corner of the Land, that they might not be forced againſt their conſcience to goe as ſouldiers to England: while their number did grow, and they did abide in a body for the ſecurity of their perſons, upon a ſudden a part of the Army came upon them: ſome Miniſters being neare (by occaſion of the communion at Mauchlin the day before) were good inſtruments with the people to goe away in peace. And when the matter was tryed to the bottom by the moſt Eagle-eyed of the Parliament, nothing could be found contrary to the Miniſters proteſtation, that they were no wayes the cauſe of the peoples convening or fighting at Mauchlin.

The paralell that the Warner makes betwixt the generall aſſembly and Parliament is malicious in all its parts. For the firſt, though the one Court be civill, and the other Spirituall, yet the Presbyterians lay the authority of both upon a divine fundation, that for conſcience ſake the Courts civil muſt be obeyed in all their Lawfull commands, alſewell as the aſſemblyes of the Church; God being the author of the politick order as well as the Eccleſiaſtick, and the revenger of the contempt of the one alswell as of the other. But what doth the Warner meane, to mock at Miniſters for carrying themſelves as the Ambaſſadors of Chriſt, for judging according to the rule of Scripture, for caring for life eternall? is he become ſo shamefull ie impious, as to perſwade Miniſters to give over the care of life eternall, to lay aſide the holy Scripture, and deny their ambaſſage from Jeſus Chriſt? behold what Spirit leads our prælats, while they jeere the World out of all Religion, and chaſe away Miniſters from Chriſt, from Scripture, from eternall life.

The aſſembly is helpfull and not hurtfull to the Parliament.

Of the ſecond part of the parallell, that people are more ready to obey their Miniſters then their Magiſtrats what ſhall

be made? all the power which Miniſters have with the people is builded on their love to God and religion: how much ſo ever it is, a good Statseman will not envy it: for he knowes that God and conſcience conſtraine Miniſters to imploy all the power they have with the people to the good of the Magiſtrat, as the deputy and ſervant of God for the peoples true good. The Warner heer underſtands beſt his owne meaning, while he ſcoffes at Miniſters for their threatning of men with hells fire. Are our Prælats come to ſuch open proclamations of their Atheiſme, as to printe their deſires to banish out of the hearts of people all feare not only of Church-cenſures, but even of hell it ſelfe? whither may not Satan drive at laſt the inſtruments of his Kingdome?

The third parte of the paralell conſiſts of a number of unjuſt and falſe imputations before particularly refuted.

The appointment of comittees is a right of every court as well Eccleſiaſtick as civil.

What he ſubjoines of the power of the generall Aſſembly to name Comittees to ſit in the intervalls of Aſſemblies, it is but a poore charge: is it not the dayly practiſe of the Parliaments of Scotland to nominat their Comittees of State for the intervalls of Parliament? Is it not ane inhærent right to every Court to name ſome of their number to cognoſce upon things within their owne ſpheare at what ever times the court it ſelfe finds expedient; how ever the judicatories of the Church by the lawes of the Kingdome being authorized to meet when themſelves think fit both ordinarly and *pro re nata*, their power of appointing Comittees for their owne affaires was never queſtioned: and truely theſe Comittees in the times of our late troubles when many were lying in waite to diſturbe both Church and State, have been forced to meet oftner then otherwiſe any of their members did deſire: whoſe diverſion from their particular charges (though for attendance on the publick) is joyned with ſo great fashery and expence, that with all their heart they could be

be glade to decline it, if feare of detriment to the Church made not theſe meetings very neceſſary.

CHAP. XI.

The Presbytery is no burden to any honeſt man.

THE bounds and compaſſe of the Warners rage againſt the Presbytery is very large; not being content to have incenſed the King and Parliament againſt it, he comes downe to the body of the people, and will have them beleeve the ſpeciall enimity of the Scots diſcipline againſt them, firſt becauſe it inflicts Church cenſures upon every one for the ſmalleſt faults. Anſ. The faults which the Warner mentions may well be ane occaſion of a private advice in the eare, but that any of them did ever procure the ſmalleſt cenſure of the Church, it is a great untruth: no man who knowes us will complaine of our rigour, heer we wish we were able to refute upon as good reaſon the charge of our ſlaknes in the mouth of ſectaries as we are that of our ſtrictnes in the mouth of Eraſtianes. Wee would know of the Warner, what are theſe Sabbath recreations, which he ſaith are void of ſcandal, and conſiſtent with the dutyes of the day; are they not the ſtage playes and the other honeſt paſtimes, wherewith his friends were wonte to ſanctify the Lords day, as no more a Sabbath then any other day in the yeare, and much leſſe then diverſe popish feſtivalls? An Apoſteme in the loweſt gutt will shew it ſelfe by the unſavory vapours, which now and then are eructat from it. That ever in Scotland there was one word of debate about ſtarch and cuffs, is more then the Warner can prove.

There is no rigour at all in the Preſbytery.

Crimes till repented of ought to keep from the holy table.

The ſecond oppreſſion, whereby the Presbytery trods the people under foot is a rare cruelty; that perſons, for grievous crimes whereof the Magiſtrate takes notice, are called to Eccleſiaſtick repentance. Will the Doctor in his fury againſt us, run out upon all his owne friends for no appearance of a fault? Will either the English or popish prælats admit murtherers, whoores or theeves to the holy table without any ſignes of repentance? Is not the greateſt crime the ground of the greateſt ſcandal? Shall ſmall ſcandals be purged away by repentance, and the greateſt be totally paſt by? The Doctor heer may know his owne meaning but others will confeſſe their ignorance of his minde.

Excommunication in Scotland is not injurious to any.

The third grievance he would have the people conceive againſt the Presbytery is, the rigour of their excommunication; in this alſo the Warner ſeemes to know little of the Scots way, let excommunication be ſo ſeveer in Scotland as is poſſible, yet the hurt of it is but ſmall: it is ſo rare an accident, men may live long in Scotland, and al their life never ſee that cenſure execute; I have lived in one of the greateſt Cities of that land and for fourty ſeven yeares even from my birth to this day, that cenſure to my knowledge or hearing was never execute there in my dayes but twice; firſt upon ane obſtinat and very profaine Papiſt; and nixt on ſome horrible ſcandalous prælats. Againe when any is excommunicated by the Church, we goe no further with them then Pauls commande: 2. *Thes.* 3. 14. only they who are not tyed to them by naturall bonds, abſtaine from familiar and unneceſſary converſation, to bring them by the ſence of this ſhame to repentance for their ſins.

Thirdly the civil inconvenientes which followe that cenſure come along from the State and the acts of Parliament, for which the Church ought not to be challenged; eſpecially by prælats who wont to allow their officials to excommuni-

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cat whole incorporations of people for a ſmall debt of mony, and to preſſe the contemners of that frivolous and profane ſentence, with all the civil inconvenientes they could. Fourthly what ever be the laws in Scotland againſt them who continues long in the contempt of Excommunication, (which are not inflicted but for great ſins and after a long proceſſe) yet certainly their execution is very farre from all cruelty, as they who know the proceedings of that land, will beare witnes.

What he objects about fugitives; it is true, when a proces is begunne, a fugitive may have it concluded, and ſent after him; but we count not that man a fugitive from diſcipline or contumacious as the Warner quarrels us, who upon juſt feare to hazard his life does not compear.

CHAP. XII.

The Preſbytery is hurtfull to no order of men.

PRælaticall malice is exorbitant beyond the bounds of all shew of moderation: was it not enough to have calumniat the Presbytery to Kings, Princes and Soveraignes, to Parliaments and all Courts of Juſtice, to people and all particular perſons, but yet a new chapter muſt be made to shew in it the hurtfullnes of Presbytery to all orders of men: wee muſt have patience to ſtand a little in the unſavoury aire of this vomite alſo.

The Warners outrage againſt the Presbytery.

Unto the nobility and gentry the Presbitery muſt be hurtfull, becauſe it ſubjecteth them to the cenſures of a raw heady novice and a few ignorant artificers. Anſ. Its good that our prælats are now turned pleaders againſt the oppreſſion

The Prælats were conſtant oppreſſors of the Nobility and gentry.

of the Nobility and gentry: its not long ſince the prælatical clergy were accuſtomed to ſet their ſoule feet on the necks of the greateſt peeres of the three Kingdomes with to high a pride and preſſure; that to shake of their yock, no ſuffering, no hazard has been refuſed by the beſt of the Nobility and gentry of *Britaine*: but natures and principles are ſo eaſy to be changed, that no man now needs feare any more oppreſſion from the prælats, though they were ſet downe again and wel warned in their repaired throns.

The way of the Scotes Presbytery is incomparably better then that of the Engliſh Epiſcopacy.

But to the challenge we anſwer, that the meaneſt Eldership of a ſmall Congregation in Scotland conſiſts of the Paſtor, and a dozen (at leaſt) of the moſt wiſe pious and learned that are to be found in the whole flock; which yet the Warner heer makes to be judges but of the common people in matters of ſmalleſt moment. But for the claſſicall Presbytery, to which he referres the Eccleſiaſticall cauſes of the Nobility and gentry, and before whom indeed every Church proceſſe of any conſiderable weight or difficulty does come, though it concerne the perſons of the meaneſt of the people, this Presbytery does conſiſt ordinarly of fifeteen Miniſters (at leaſt) and fifeteen of the moſt qualified noblemen, gentlemen and Burgeſſes, which the circuit of fifteen parishes can affoord, theſe (I hope) may make up a judicatory of a great deale more worth then any officiall court, which conſiſts but of one judge, a petty mercenary lawyer, to whoſe care alone the whole Eccleſiaſtick juriſdiction over all the Nobility and gentry of diverſe shyres is committed, and that without appeale as the Warner has told us, except it be to a Court of delegats; a miſerable releefe that all the Nobility, gentry and Commons of a Kingdome, who are oppreſſed by Epiſcopall officials, have no other remedie but to goe attende a Committee of two or three civilians at London deputed for the diſcuſſing of ſuch appeales.

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The Presbyterian courſe is much more ready, ſolide and equitable: if any grievance ariſe from the ſentence of a Preſbytery, a Synode twice a yeare doth ſit in the bounds, and attends for a week, or if need be, longer, to determine all appeales, and redreſſe all grievances: now the Synode does conſiſt of all the Miniſters within the bounds, which ordinarly are of diverſe whole shyres as that of *Glaſgow*, of the upper and neather ward of *Clidſedaile*, *Bærranfrow*, *Lennox*, *Kile*, *Carrick* and *Cunninghame*; alſo beſide Miniſters, the conſtant members who have deciſive voice in Synodes, are the chiefe Noblemen, Gentlemen and Burgeſſes of all theſe shyres, among whom their be ſuch parts for judgment as are not to be found nor expected in any inferiour civil Court of the Kingdom, yet if it fall out ſo, that any party be grieved with the ſentence of a Synode, there is then a farther and finall appeale in a Generall aſſembly, which conſiſts of as many Burgeſſes and more Gentlemen from every shire of the Kingdome then come to any Parliament: beſide the prime Nobility and choiſeſt Miniſtry of the land; having the Kings Majeſtie in perſone, or in his abſence, his high Commiſſioner to be their præſident. This meeting yeerly (or oftner, if need be) ſits ordinarly a month; and if they think fit, longer: the number, the wiſedome, the eminency of the members of this Court is ſo great, that beſide the unjuſtice, it were a very needleſſe labour to appeal from it to the Parliament, for (as we have ſaid) the King or his high Commiſſioner, ſits in both meetings albeit in a differẽt capacity: the number and qualification of knights and Burgeſſes is ever large as great in the aſſembly as in the Parliament: only the difference is, that in the Parliament all the Nobility in the Kingdom ſit without any election and by virtue of their birth, but in the Aſſembly only who for age, wiſedome and piety are choſen by the Presbyteries as fitteſt to judge in Eccleſiaſtick af-

fairs but to make up this oddes of the abſence of ſome Noblemen, the Aſſembly is alwayes adorned with above ane hundred of the choiſeſt Paſtors of the whole land, none whereof may ſit in Parliament: nothing that can conciliate authority to a Court, or can be found in the Nation, is wanting to the generall aſſembly; how baſely ſo ever our prælats are pleaſed to trample upon it.

All queſtions about patronages in Scotland are now ended.

The ſecond alledged hurt which the Nobility have from the Presbytery, is the loſſe of their patronages by congregations electing their Paſtors. Anſ. Howſoever the judgment of our Church about patronages is no other then that of the Reformed divines abroad, yet have our Presbyteries alwayes with patience endured patrons to preſent unto vacant Churches, till the Parliament now at laſt hath taken away that grievance.

The poſſeſſors of Church lands were ever feared for Bishops, but never for the Presbytery.

The Nobilities laſt hurt by the Presbytry is their loſſe of all their impropriations and Abey-lands. Anſ. How Sycophantick an accuſation is this? for who knowes not, how farre the whole generation of the prælaticke faction doe exceed the higheſt of the Presbyterians in zeale againſt that which they call Sacriledge? never any of the Presbyterians did attempt either by violence, or a courſe of Law, to put out any of the Nobility or gentry from their poſſeſſions of the Church-lands, but very lately the threats and vigorous activity of the prælats, and their followers were ſo vehement in this kinde, that all the Nobility and gentry who had any intereſt, were wackned (to purpoſe) to take heed of their rights. In the laſt Parliament of Scotland when the power of the Church was as great as they expect to ſee it againe, though they obtained the abolition of patronages, yet were the poſſeſſors of the Church-lands and tythes ſo little harmed that their rights therto were more cleerly and ſtrongly confirmed, then by any præceding Parliament.

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The fourth hurt is that every ordinary Presbyter wil make himſelfe a Noblemans fellow. Anſ. No where in the World does gracious Miniſters (though meane borne men) receive more reſpect from the Nobility then in Scotland: neither any where does the Nobility and gentry receive more duely their honour then from the Miniſters there. That inſolent ſpeach fathered on Mr. *Robert Bruce* is demonſtrat to be a fabulous calumny in the hiſtoricall vindication.

However the Warner may know that in all Europe where Bishops have place, it hes ever, (at leaſt theſe 800 yeares) been their nature to trample under foot the higheſt of the Nobility. As the Pope muſt be above the Emperour, ſo a little Cardinal *Bellarmin* can tell to King *Iames*, that hee may well be counted a companion of any Ilander King: were the Bishops in Scotland ever content, till they got in Parliament the right hand and the neareſt ſeates to the throne, and the doore of the greateſt Earles, Marqueſſes and duks? was it not Epiſcopacy, that did advance poore and capricious pedants to ſtrive for the whyte ſtaves & great Seales of both Kingdomes, with the prime Nobility; and often overcome them in that ſtrife? In Scotland I know, and the Warner will aſſure for England and Ireland, that the baſeſt borne of his brethren hes ruffled it in the ſecreet counſel, in the royall Exchequer, in the higheſt courts of juſtice, with the greateſt Lords of the Land: its not ſo long, that yet it can be forgotten, ſince a Bishop of *Galloway* had the modeſty to give unto a Marquiſe of *Argile*, tanta mont to a broad ly in his face at the counſel table. The Warner shall doe well to reckon no more with Presbyters for braving of Noblemen.

The prælats continue to annull the being of al the reformed Churches for their want of Epiſcopacy.

The nixt hee will have to bee wronged by the Presbytery are the orthodoxe clergy. Anſ. All the Presbyterians to him (it ſeemes) are heterodoxe; Epiſcopacy is ſo neceſſary

a truth that who denies it, muſt be ſtamped as for a grievous errour with the character of heterodox. The following words cleere this to be his mind, *they loſſe* (ſaith hee) *the confortable aſſurance of undoubted ſucceſſion by Epiſcopall ordination*: what ſence can be made of theſe words, but that all Miniſters who are not ordained by Bishops, muſt lie under the confortleſſe uncertainty of any lawfull ſucceſſion in their miniſteriall charge, for want of this ſucceſſion through the lineall deſcent of Bishops from the Apoſtles; at leaſt for want of ordination by the hands of Bishops, as if unto them only the power of miſſion and ordination to the Miniſtry were committed by Chriſt: becauſe of this defect the Presbyterian Miniſters muſt not only want the confort of an aſſured and undoubted calling to the Miniſtry, but may very well know and be aſſured that their calling and Miniſtry is null. The words immediatly following are ſcraped out after their printing: for what cauſe the author leſt knoweth: but the purpoſe in hand makes it probable, that the deletted words did expreſſe more of his mind, then it was ſafe in this time and place to ſpeake out: it was the late doctrine of *Doctor Brambles* prime friends, that the want of Epiſcopall ordination did not only annull the calling of all the Miniſters of *France*, *Holland*, *Zwit-zerland*, and *Germany*, but alſo did hinder all theſe ſocieties to be true Churches: for that popular Sophiſme of the Jeſuits our prælats did greedily ſwallow; where are no true Sacraments, there is no true Church; and where is no true Miniſtry, there are no true Sacraments; and where no true ordination, there is no true miniſtry; and where no Bishops, there is no true ordination: and ſo in no reformed country but in England and Ireland where were true Bishops, is any true Church. When Epiſcopacy comes to this height of elevation, that the want of it muſt annull the Miniſtry, yea null the Church and

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all the Reformed at one ſtrock, is it any mervaill, that all of them doe concurre together for their own preſervation, to abolish this insolent abaddon and deſtroyer? and notwithſtanding all its ruine have yet no diſconfort at all, nor any the leaſt doubt of their moſt lawfull ordination by the hands of the Presbytry.

After all this was writen, as heer it ſtands, another copie of the Warners book was brought to my hand wherin *I found the deleted line ſtand printed in theſe diſtinct tearmes, and put it to a dangerous queſtion whither it be within the payle of the Church*, the deciphering of theſe words puts it beyond all peradventure that what I did conjecture of the Warner and his Brethrens minde, of the ſtate of all the reformed Churches, was no mis-take, but that they doe truely judge the want of Epiſcopall ordination to exclude all the Miniſters of other Reformed Churches, and their flocks alſo from the lines of the true Church. This indeed is a moſt dangerous queſtion: for it ſtricks at the root of all. If the Warner out of remorſe of conſcience had blotted out of his book that errour, the repentance had been commendable: But he hes left ſo much yet behind unſcraped out, as does shew his minde to continue what it was, ſo that feare alone to provoke the reformed heere at this unſeaſonable time, ſeemes to have been the cauſe of deleting theſe too cleare expreſſions of the præla ticall tenet againſt the very being and ſubſiſtence of all the Proteſtant Churches, which want Epiſcopacy, when theſe mē doe ſtill ſtand upon the extreame pinacle of impudency and arrogance, denying the Reformed to be true Churches, and without ſcuple averring Rome as shee ſtands this day, under the counſel of Trent, to be a Church moſt true, wherin there is an eaſy way of ſalvation, from which all ſeparation is needleſſe, and with which a re-union were much to be deſired? That gracious faction this day

The Prælats are ſo baſelie injurious to all the reformed Churches that their ſelfes are aſhamed of it.

is willing enough to perſwade, or at leaſt to reſt content without any oppoſition that the King should of himſelfe without and before a Parliament, (though contrary to many ſtanding Lawes) grant under his hand and ſeale a full liberty of Religion to the bloody Irish, and to put in their hands, both armes, Caſtles and prime Places of truſt in the State; that the King should give aſſurance of his endeavour, to get all theſe ratified in the nixt Parliament of England, theſe men can heare with all moderation and patience: but behold their furious impatience, their whole art and induſtry is wakned, when they heare of any appearance of the Kings inclination towards covenanting Proteſtants: night and day they beate in his Majeſties head, that all the miſchieves of the world does lurke in that miſerable covenant, that death and any misfortune, that the ruine of all the Kingdomes ought much rather to bee imbraced by his Majeſtie, then that prodigious Monſter, that very hell of the Covenant, becauſe forſooth it doth oblige in plane tearmes the taker to endeavour (in his ſtation) the abolition of their great Goddeſſe, prælacy.

The generality of the Epiſcopal clergy have ever been covered with ignorance, beggery, and contempt.

The nixt hurt of Miniſters from the Presbytry, is, that by it they are brought to ignorance, contempt and beggery. Anſ. Whither Epiſcopacy or Presbytry is the fitteſt inſtrument to avert theſe evills, let reaſon or experience teach men to judge. The Presbyteriall diſcipline doth oblige to a great deale of ſeverer tryalls in all ſort of learning requiſite in a divine before ordination then doth the Epiſcopall: let either the rule or practiſe of Presbyterian and Epiſcopall ordination be compared or the weekly Exerciſes and monthly diſputations in Latine upon the controverted heads be looked upon which the Presbytry exacts of every Miniſter after his ordination all the dayes of his life: for experience let the *French*, *Dutch* and *Scots* divines who have been or yet are,

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be compared with the ordinary generation of the English Clergie, and it will be found, that the prælats have not great reaſon ſo ſupercilliouſly to look downe with contempt upon their Brethrens learning. I hope, *Cartwright*, *Whitaker*, *Perkins*, *Reynolds*, *Parker*, *Ames*, and other Presbyterian English were inferior in learning to none of their oppoſits: ſome of the English Bishops has not wanted good ſtore of learning, but the moſt of them (I beleeve) wilbe content to leave of boaſting in this ſubject, what does the Warner ſpeake to us of ignorance, contempt and Beggery? does not all the world know, that albeit ſome few, ſcarce one of twenty, did brook good benefices, yea plurality of them whereby to live in ſplendor at Court; or where they liſted in their non-reſidency, nevertheleſſe it hath been much complained, that the greateſt parte of the prieſts, who had the cure of ſoules thorow all the Kingdome of England, were incomparably the moſt ignorant, beggerly and contemptible clergy, that ever have been ſeen in any of the reformed Churches? neither did we ever heare of any great ſtudy in the Prælats to remeed theſe evils, albeit ſome of them be provident enough for their owne families. *Doctor Bramble* knowes who had the skill before they had ſitten ſeven yeare in their charge to purchaſe above fifeteen hundred pounds a yeare for themſelves and their heirs what ſomever.

The third evil which the Ptesbytery brings upon Miniſters is that it makes them prat and pray nonſence everlaſtingly. Anſ. It is indeed a great heartbrake unto ignorant, lazy and unconſciencious Miniſters to be put to the paines of preaching and prayer, when a read ſervice was wont to be all their exerciſe: but we thought that all indifferently ingenuous men had long agoe been put from ſuch impudence. It was the late labour of the prælats by all their skill to diſgrace preaching and praying without booke, to

The Prælats continue to hate preaching and prayer but to idolize a popiſh ſervice.

cry up the Liturgy as the only ſervice of God, and to idolize it as a moſt heavenly and divine peece of write, which yet is nought but a tranſcript of the ſuperſtitious breviary and idolatrous miſſall of Rome. The Warner would doe well to conſider and anſwer after ſeven yeares adviſement Mr. *Bailie* his pararell of the ſervice with the miſſall and Breviarie, before hee preſente the world with new paralels of the English liturgy, with the directories of the Reformed Churches. Is it ſo indeed, that all preaching and praying without book is but a pratting of non-ſence everlaſtingly, why then continues the King and many well minded men to be deceived by our Doctors, while they affirme that they are as much for preaching in their practiſe and opinion as the Presbyterians, and for prayer without book alſo, before and after ſermon, and in many other occaſions? it ſeemes theſe affirmations are nothing but groſſe diſſimulation in this time of their lowneſſe and affliction, to decline the envy of people againſt them for their profane contempt of divine ordinances; for wee may ſee heere their tenet to remaine what it was, and themſelves ready enough, when their ſeaſon ſhall be fitter, to ring it out loud in the eares of the World, that for divine ſervice people needs no more but the reading of the liturgy, that ſermons on week dayes and Sundayes afternoon muſt all be laid aſide, that on the Sabbath before noone Sermon is needleſſe, and from the mouths of the moſt Preachers very noxious; that when ſome learned Schollars are pleaſed on ſome feſtivall dayes to have an oration, it would be short and and according to the Court paterne, without all Spirit and life for edification; but by all meanes it muſt bee provided, that no word of prayer either before or after be ſpoken, except only a bidding to pray, for many things even for the welfare of the ſoules departed; and all this alone in the words of the Lords prayer. If any ſhall dare to expreſſe the

Vide ladenſium. cap. 7.

desires of his heart to God in privat or publick in any words of his own framing hee is a grosse Puritan, who is bold to offer to God his own nonsence rather then the auncient; and well advised prayers of the holy Church.

The Warner is heer also mistaken in his beleefe, that ever the Church of Scotland had any Liturgy, they had and have still some formes for helpe and direction, but no ty ever in any of them by law or practise: they doe not condemne the use of set formes for rules, yea nor for use in beginners, who are thereby endeavouring to attaine a readinesse to pray in their family out of their owne heart in the words which Gods spirit dytes to them; but for Ministers to suppresse their most comfortable and usefull gift of prayer by tying their mouth unto such formes which themselves or others have composed wee count it a wrong to the giver, and to him who has received the gift, and to the gift, and to the Church for whose use that was bestowed.

Episcopall warrants for clandestin marriages, rob Parents of their children.

In the nixt place the Warner makes the Presbytry injurious to parents, by maryeing their children contrary to their consent, and forcing them to give to the disobedient as large a portion as to any other of their obedient children, and that it is no mervail the Scots should doe these things who have stripped the King the father of their country of his just rights. Ans. By the Warners rule all the actions of a nation where a Presbytry lodges must be charged on the back of the Presbytry. II. The Parliament of Scotland denyes, that they have stripped the King of his just rights; while he was stirred up and keeped on by the prælaticall faction to courses destructive to himselfe and all his people, after the shedding of much blood, before the exercise of all parts of his royall government, they only required for all satisfaction and security to religion and liberties, the grant of some few most equitable demands. The unhappy Prælats from the begin-

ning of our troubles to this day finding our great demande to runne upon the abolition of their office, did ever presse his Majestie to deny us that satisfaction, and rather then Bishops should be laid aside they have concluded that the King himselfe, and all his family and all his three Kingdomes shall perish: yet with all patience the Scotes continue to supplicat and to offer not only their Kingdome, but their lives and estats and all they have for his Majesties service upon the grant of their few and easy demands; but no misery either of King or people can overcome the desperat obstinacy of Prælaticall hearts.

As for parents consent to the mariage of their children, how tenderly it is provided for in Scotland it may be seen at length in the very place cited. It was the Bishops, who by their warrants for clandestine mariages, and dispensations with mariages without warrant have spoiled many parents of their deare children: with such abhominations the Presbytery was never acquainted; all that is alleadged out of that place of our discipline is, when a cruel parent or tutor abuses their authority over their children, and against all reason for their owne evill ends perversely will crosse their children in their lawfull and every way honest desires of mariage; that in that case the Magistrats and Ministers may be intreated by the grieved childe to deale with the unjust parent or tutor, that by their mediation reason may be done. I beleeve this advice is so full of equity, that no Church nor State in the world will complaine of it: but how ever it be, this case is so rare in Scotland that I professe, I never in my life did know, nor did heare of any child before my dayes, who did assay by the authoritative sentence of a Magistrate or Minister to force their parents consent to their marriage. As for the Warners addition of the Ministers compelling parents to give portions to their children, that the Church of Scotland hath

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any ſuch canon or practiſe its an impudent lie, but in the place alledged is a paſſage againſt the ſparing of the life of adulterers, contrary to the Law of God: and for the excommunication of Adulterers, when by the negligence of the Magiſtrat their life is ſpared, this poſſibly may be the thorne in the ſide of ſome which makes them bite and ſpurne with the heele ſo furiouſly againſt the Authors and lovers of ſo ſevere a diſcipline.

The Presbyteries nixt injury is done to the Lawyers, Synodes & other Eccleſiaſtick Courts revoke their Sentences. Anſ. No ſuch matter ever was attempted in Scotland; frequent prohibitions have been obtained by curtiſan Biſhops, againſt the higheſt civil judicatories in England, but that ever a Presbitry or Synode in Scotland did ſo much as aſſay to impede or repeale the proceedings of any the meaneſt civil court, I did never heare it ſo much as alleaged by our adverſaries.

The nixt injury is againſt all Maſters, and Miſtreſſes of families, whom the Presbytery will have to be perſonally examined in their knowledge once a yeare, and to be excommunicat, if groſly and wilfully ignorant. Anſ. If it bee a crime for a Miniſter to call together parcels of his congregation to be inſtructed in the grounds of Religion, that ſervants and children and (where ignorance is ſuſpected,) others alſo may be tryed in their knowledge of the Catechiſme; or if it bee a crime that in family-viſitations oftener then once a yeare the converſation of every member of the Church may be looked upon; we confeſſe the Miniſters of Scotland were guilty thereof, and ſo farre as we know the generality of the Epiſcopall faction may purge themſelves by oath of any ſuch imputation: for they had ſomewhat elſe to doe, then to be at the pains of inſtructing or trying the Spirituall State of every sheep in their flocks: we confeſſe likewiſe, that it is

Serious catechiſing is no Epiſcopal crime.

both our order and practiſe to keep off from the holy table, whom wee find groſſly and wilfully ignorant: but that ever any for ſimple ignorance was excommunicat in Scotland, none who knowes us will affirme it.

Church ſeſſions are not high commiſſiones.

The laſt whom he will have to be wronged by the Presbytery are the common people, who muſt groane under a high commiſſion in every parish, where ignorant governors rule all without Law, medling even in domeſticall jarres be twixt man and wife, Maſter and Servant. Anſ. This is but a gybe of revenge for the overthrow of their Tyrannous high Commiſſion-Court, where they were wont to play the Rex at their pleaſure above the higheſt ſubjects of the three Kingdoms, and would never give over that their inſolent domeneering court, till the King and Parliaments of both Kingdomes did agree to throw it down about their eares. The thing he jeares at, is the congregationall Eldership, a judicatory which all the Reformed doe enjoy to their great confort as much as Scotland. They are farre from all arbitrary judications; their Lawes are the holy Scripture and acts of ſuperior Church-judicatories, which rule ſo clearly the caſes of their cogniſance, that rarely any difficulty remaines therein: or if it doe, immediatly by reference or appeal it is tranſmitted to the Claſſes or Synode. The judges in the loweſt Eldership (as wee have ſaid before) are a doſzen at leaſt, of the moſt able and pious who can bee hade in a whole congregation to joine with the Paſtors one or more as they fall to be: but the Epiſcopall way is to have no diſcipline at all in any congregation: only where there is hope of a fyne, the Bishops officiall will ſummon before his owne learned and conſcientious wiſedome, who ever within the whole dioces have fallen into ſuch a fault, as hee pleaſeth to take notice of: as for domeſtick infirmities, Presbyterians are moſt tender to medle therein; they come never before

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any judicatory, but both where the fault is great, and the ſcandal thereof flagrant, and broken out beyond the wals of the family.

Theſe are the great injuries and hurts which the Church diſcipline has procured to all orders of men in the whole reformed world, when Epiſcopacy has been ſuch an innocent lambe, or rather ſo holy an angel upon earth, that no harme at all has ever come by it to any mortall creature: a misbeleeving Jew will nothing misdoubt this ſo evident a truth.

CHAP. ULT.

The Warners exceptions againſt the covenant are full of confidence but exceeding frivolous.

THough in the former Chapters the Warner has shewed out more venome and gall then the bagge of any one mans ſtomack could have been ſuppoſed capable of, yet as if he were but beginning to vomite, in this laſt Chapter of the covenant a new flood of blacker poyſon rusheth out of his pen. His undertaking is great, to demonſtrat cleerly that the covenant is meerly void wicked and impious. His firſt clear demonſtration is, that it was deviſed by ſtrangers, impoſed by ſubjects, who wanted requiſite power, and was extorted by juſt feare of unjuſt ſuffering, ſo that many that took it with their lips, never conſented with their hearts. Anſ. This cleer demonſtration is but a poor and evill argument: the Major, if it were put in forme, would hardly be granted, but I ſtand on the minor as weake and falſe for the covenant was not deviſed by ſtrangers, the Commiſſioners of the Parliament of England together with the Commiſſioners of the Parlia ment and generall aſſembly of Scotland were

The Covenant was not diſhonourable to union.

were the first and only framers thereof; but they who gave the life and being to it in England were the Lords and Commons assembled in Parliament at West-Minster by the Kings call, and at that time acknowledged by his Majestie without any question about the lawfullnes of their constitution and authority: these men and that Court were not I hope great strangers in England. The covenant was not imposed upon the King: but the Parliaments of both Kingdomes made it their earnest desire unto his Majestie, that he would be pleased to joyne with them in that Covenant, which they did judge to be a maine peece of their security for their Religion and liberties in all the three Kingdomes. As for their imposing of it upon the subjects of England, an ordinance of Parliament (though the King consent not) by the uncontroverted lawes of England, is a sufficient authority to crave obedience of all the subjects of England, during the continuance of that Parliament.

The last part of the demonstration is dishonorable indeed to the English Nation if it were true, it was no dishonour to England to joyne with their brethren of Scotland in a Covenant for mantainance of their Religion and Liberties: but for many of the English to sweare a covenant with their lippes, from which their heart did dissent and upon this difference of heart and mouth to plead the nullity of the oath, and to advance this plea so high as to a cleer demonstration, this is such a dishonour and dishonesty, that a greater cannot fall upon a man of reputed integrity, Especially when the ground of the lie and perjury is an evident falshood: for the covenant was not extorted from any flesh in England by feare of any unjust suffering; so far was it from this, that to this day it could never be obtained from the Parliament of England, to enjoyne that covenant upon any by the penulty of a two pence.

The

The Warners ſecond demonſtration is no better then the firſt, the ground of it is, that all oathes are void which have deceipt and errour of the ſubſtantiall conditions incident to them. This ground had need to be much better cautioned, then heere it is, before it can ſtand for a major of a clear demonſtration: but how is the minor proved? behold how much short the Warners prooſes are of his great boaſtings. His firſt argument is grounded upon an evident falshood, that in the Covenant we ſweare the lately deviſed diſcipline to be Chriſts inſtitution. Anſ. There is no ſuch word nor any ſuch matter in all the Covenant: was the Warners hatred ſo great againſt that peece of write, that being to make cleare demonſtrations againſt it, hee would not ſo much as caſt his eye upon that which he was to oppugne, Covenanters ſweare to endeavour the reformation of England, according to the word of God and the beſt reformed Churches, but not a word of the Scotes Presbytery, nor of any thing in any Church even the beſt reformed, unleſſe it be found according to the paterne of Gods holy word.

Covenanters were not deceived, but underſtood what they ſweare.

The ſecond ground of his demonſtrantion is alſo an evident errour, that the covenant in hand is one and the ſame with that of King *Iames*. Anſ. Such a fancy came never in the head of any man, I know; much leſſe was it ever writen or ſpoken by any: that the Covenant of King *Iames* in Scotland 1580, should bee one and the ſame with the Covenant of all the three Kingdomes 1643, whatſoever identities may appeare in the matter and ſimilitude, in the ends of both; but the groſſeſt errors are ſolide enough grounds for prælaticall clear demonſtrations. Yet heere the Warner underſtands not how hee is cutting his own vines; his friends in Scotland will give him ſmall thanks for attributing unto the nationall Covenant of Scotland, (that Covenant of King *Iames*) theſe three properties, that it

The Warner unwittingly comends the Covenant.

was issued out by the Kings authority, that it was for the maintenance of the Lawes of the realme, and for the maintenance of the established Religion: tyme brings adversaries to confesse of their own accord long denyed truthes. But the Characters, which the Warner inprints upon the solemne league and Covenant of the three Kingdomes, wee must bee pardoned to controvert, till he have taken some leasure to prove ~~trie~~ his wilde assertions. First that the league is against the authority of the King, secondly that it is against the Law; and thirdly that it is for the overthrow of Religion. The man cannot think, that any should beleeve his dictats of this kind without proofe, since the expresse words of that league do flatly contradict him in all these three positions.

His gentle memento, that Scotland, when they sued for aid from the crowne of England, had not the English discipline obtruded upon their Church, might heer have been spaired: was not the English discipline and liturgy obtruded upon us by the prælats of England with all craft and force? did we ever obtrude our disciplin upon the English? but when they of their owne free and long deliberate choice had abolished Bishops and promised to set up Presbytery, so far as they had found it agreable to the word of Cod, were wee not in all reason obliged to encourage and assist them in so pious a work?

The King did not clame the sole and absolute possession of the militia.

In the nixt words the Warner for all his great boasts finding the weaknes of all the former grounds of his seconde demonstration, he offers three new ones: which doubtles will doe the deid: for he avowes positively that his following grounds are demonstrative, yet whosoever shalbe pleased to grip them with never so soft an hand shall find them all to be but vanity and wind. The first, after a number of prosyllogismes rests upon these two foundations, first that the right of the *militia* resides in the King alone: secondly that

ly that by the covenant the *militia* is taken out of the Kings hands; and that every covenanter by his covenant diſpoſes of himſelfe and of his armes, againſt the right which the King hath into him. Anſ. The Warner will have much adoe to prove this ſecond ſo, that it may be a ground of a clear demonſtration: but for the firſt that the power of the *militia* of England doth reſide in the King alone, that the two houſes of Parliament have nothing at all to doe with it, and that their taking of armes for the defence of the liberties of England or any other imaginable cauſe againſt any party countenanced by the Kings preſence againſt his lawes muſt be altogether unlawfull; if his demonſtration be no clearer, then the ground where upon he builds it, I am ſure, it will not be viſible to any of his oppoſits: who are not like to be convinced of open rebellion by his naked aſſertion, upon which alone he layes this his mighty ground. Beleeve it, he had need to aſſay its releefe with ſome colour of ane argument; for none of his owne friends will now take it of his hand for ane indemonſtrable principle, ſince the King for a long time was willing to acknowledge the Parliaments jointe intereſt in the *militia*, yea to put the whole *militia* in their hands alone for a good number of yeares to come: ſo farre was his Majeſtie from the thoughts, that the Parliaments medling with a parte of the militia, in the time of evident dangers, ſhould be ſo certainly and clearly the crime of rebellion.

The Warners ſecond demonſtrative ground wee admit without queſtion in the major, that where the matter is evidently unlawfull, the oath is not binding; but the application of this in the minor is very falſe. All that hee brings to make it appeare to be true, is that the King is the ſupreame Legiſlator, that it is unlawfull for the ſubjects of England to change any thing eſtabliſhed by Law, eſpecially to the

prejudice of the Prælats without their own conſent, they being a third order of the Kingdom; otherwiſe it would be a harder meaſure then the Friers and Abbots received from *Henry* the eight. Anſ. May the Warner be pleaſed to conſider how farre his dictats heere are from all reaſon, much more from evident demonſtrations. That the burden of Biſhops and ceremonies was become ſo heavy to all the three Kingdomes, that there was reaſon to endeavour their laying aſide, he does not offer to diſpute; but all his complanit runnes againſt the manner of their removall: this (ſay I) was done in no other then the ordinary and high path-way, whereby all burdenſome Lawes and cuſtomes uſe to be removed. Doth not the Houſes of Parliament firſt begin with their ordinance before the Kings conſent be ſought to a Law? is not an ordinance of the Lords and Commons a good warrant to change a former Law during the ſitting of the Parliament? The Lawes and cuſtomes of England permit not the King by his diſſent to ſtoppe that change. I grant for the turning an ordinance to a ſtanding Law, the Kings conſent is required, but with what qualifications and exceptions wee need not heere to debate, ſince his Majeſties conſent to the preſent caſe of abolishing Biſhops was obtained well neere as farre as was deſired; and what is yet lacking, wee are in a faire way to obtaine it: for the Kings Majeſtie long agoe did agree to the rooting out of Epiſcopacy in Scotland, he was willing alſo in England and Ireland to put them out of the Parliament, and all civil courts, and to diveſt them of all civil power, and to joyne with them Presbyteries for ordination and ſpirituall juriſdiction; yea to abolish them totally name and thing, not only for three yeares but ever till he and his Parliament ſhould agree upon ſome ſetled order; for the Church was not this *Tantamont* to a perpetuall abolition for all and every one in both houſes having abjured Epiſcopacy

The change of lawes in England ordinarly beginne by the two houſes without the King.

The King did really conſent to the aboli-tion of Biſhops.

piſcopacy by ſolemne oath and Covenant, the Parliament was in no hazard of agreing with the King to re-erect the fallen chaires of the Bishops: ſo there remained no other, but that either his Majeſtie should come over to their judgement, or by his not agreing with them, yet really to agree with them in the perpetuall abolition of Epiſcopacy, ſince the conceſſion was for the laying Bishops aſide ever, till hee and his houſes had agreed upon a ſettled order for the Church. If this be not a full and formall enough conſent to the ordinance of changing the former Lawes anent prælats, his Majeſtie, who now is, eaſily may and readily would ſupply all ſuch defects: if ſome of the faction did not continually, for their own evill intereſts, whiſper in his eares pernicious counſel, as our Warner in this place alſo doeth by frighting the King in conſcience from any ſuch conſent, for this end he caſts out a diſcourſe, the ſinshews whereof are in theſe three Epiſcopall maximes. Firſt that the legiſlative power is ſollie in the King, that is according to his Brethrens Cõmentary, that the Parliament is but the Kings great counſel of free choyce, without or againſt whoſe votes hee may make or unmake what Lawes he thinks expedient; but for them to make any ordinance for changing without his conſent of any thing that has been, or inſtituting any new thing, or for them to defend this their legall right and cuſtome (time out of mind) againſt the armes of the Malignant party, no [illegible] may deny it to be plaine rebellion.

The Prælats would flatter the King into a Tyranny.

II. That the King and Parliament both together cannot make a Law, to the præjudice of Bishops without their own conſent, they being the third order of the Kingdome: for albeit it be ſacriledge in the Lords and Commons, to clame any the ſmalleſt share of the legiſlative power, (this in them were to pyck the chiefeſt jewel out of the Kings Crowne) yet this muſt be the due priviledge of the Bishops, they muſt

The prælats takes to themſelves a negative voice in Parliament.

be the third order of the Kingdome, yea the first and moſt high of the three, far above the other two temporall States of Lords and Commons; their ſhare in the Legiſlative power muſt be ſo great, that neither King nor Parliament can paſſe any Law without their conſent, ſo that according to their humble proteſtation, all the Lawes and acts, which have been made by King and Parliament, ſince they were expelled the houſe of Lords, are cleerly voide and null.

The Prælats grieve that Monks and Friers, the Pope and Cardinals were caſten out of England by Henry the eight.

That the King and Parliament in diveſting Bishops of their temporall honour and eſtats, in abolishing their places in the Church, doe ſin more againſt conſcience then did *Henry* the eight and his Parliament, when they put down the Abbots and the Fryers. Wee muſt beleeve that *Henry* the eight his abolishing the order of Monks was one of the acts of his greateſt Tyranny and greed: wee muſt not doubt, but according to Law and reaſon, Abbots and priours ought to have kept ſtill their vote in Parliament, that the Monaſteryes and Nunryes ſhould have ſtood in their integrity, that the King and Parliament did wrong in caſting them down, and that now they ought in conſcience to be ſet up againe, yea that *Henry* the eight againſt all reaſon and conſcience did renounce his due obedience to the Pope, the Patriarch of the Weſt; the firſt Bishop of the univerſe, to whom the ſuperinſpection and governement of the whole Catholick Church in all reaſon doth belong. Though all this be heere glaunced at by the Watner, and elſewhere [illegible] prove it to be the declared mind of his Brethren, yet we muſt be pardoned not to accept them as undenyable principles of cleare demonſtrations.

The juſt ſupremacy of Kings is not prejudged by the Covenant.

The laſt ground of the Doctors demonſtration is, that the covenant is ane oath to ſet up the Presbyterian government in England as it is in Scotland and that this is contrary to the oath of Supremacy; for the oath of Supremacy makes the

the King the only ſupreame head and governour of the Church of England, that is, the civil head to ſee that every man doe his duty in his calling; alſo it gives the King a ſupreame power over all perſons in all cauſes: but the Presbytery is a politicall papacie, acknowledging no governours but only the Presbyters: it gives the King power over all perſons as ſubjects, but none at all in Eccleſiaſtick cauſes. Anſ. Is there in all this reaſoning any thing ſound? Firſt what article of the covenant beares the ſetting up of the Presbyterian government in England as it is in Scotland? II. If the oath of ſupremacy import no more then what the Warners expreſſe words are here, that the King is a civil head, to ſee every man doe his duty in his calling, let him be aſſured that no Presbyterian in Scotland was ever contrary to that ſupremacy. III. That the Presbytery is a papacy, and that a politicall one, the Warner knowes it ought not to be graunted upon his bare word. IV. That in Scotland no other governors are acknowledged then Presbyters, himſelfe contradicts in the very nixt words, where he tells that the Scots Presbytery aſcribes to the King a power over all perſons as ſubjects. V. That any Presbyterian in Scotland makes it ſacriledge to give the King any power at all in any Eccleſiaſtick cauſe, it is a ſenſeleſſe untruth.

The Warners arguments are not more idle and weake, then his triumphing upon them is inſolent: for he concludes from theſe wiſe and ſtrong demonſtrations, that the poor covenant is apparently deceitfull, unvalide, impious, rebellious, and what not? yea that all the learned divines in Europe wil conclude it ſo, & that all the covenanters themſelfes who have any ingenuity, muſt grant this much; and that no knowing English man can deny it, but his owne conſcience will give him the ly. Anſ. If the Warner with any ſerioufneſſe hath weighed this part of his owne write, and

The Warners inſolent vanity

if his mind goe along with his pen, I may without great presumption pronounce his judgment to be none of the most solide.

His following vapours being full of aire we let them evanish, only while he mentioneth our charging the *King* with intentions of changing the Religion and government, we answer, that we have been most willing alwayes to ascribe to the King good intentions but withall we have long avowed that the prælaticall party have gone beyond intentions to manifeſt by printed declarations and publick actions their formed designe to bring Tiranny upon the States, and popery upon the Churches of all the three *Kingdomes*: and that this very write of the Warners makes it evident, that this same minde yet remaines within them without the least shew of repentance. So long as the conscience of the court is mannaged by men of such principles, it is not possible to free the hearts of the most understanding, from a great deale of Jealousy and feare to have Religion and lawes still overturned by that factione.

The covenant is not for propagating of Religion by armes.

But the Warner commands us, to speake to his *Dilemma*, whither we think it lawfull or unlawfull for subjects to take armes against their prince meerly for Religion. We answer, that the reasons whereby he thinks to conclude against us, on both sides are very poor, if we shall say, it is unlawfull; then he makes us to condemne our selfes, because our covenant testifies to the world, that we have taken up armes meerly to alter Religion, and that we beare no alleadgance to our *King* but in order to Religion, which in plaine tearmes is to our owne humours and conceits. Ans. There be many untruthes here in few words, first how much reality and truth the Warner and some of his fellowes beleeves to be in that thing which they call Religion, their owne heart knowes; but it can be no great charity in him to make the

Religion

Religion of all covenanters to be nothing but their owne humours and conceits. Secondly it is not true that Covenanters beare no alleadgance to the King but only in order to religion. III. The Parliament of England denied that they took up armes againſt their *K*ing, though to defend themſelves againſt the popish prælaticall and malignant faction, who were about to deſtroy them with armes. IV. They have declared, that their purpoſe was not at all, to alter Religion but to purge it from the corruptions of Bishops and ceremonies that to long had been noxious unto them. V. They have oft profeſſed that their armes were taken for the defence of their juſt liberties, whereof the preſervation and reformation of Religion was but one.

The other horne of his *Dilemma* is as blunt in pushing as the former. If we make it lawfull (ſaith he) to take up armes for Religion, we then juſtify the independents and Anabaptiſts; wee make way for any that will plant what ever they apprehend to be true Religion by force, and to cut the throat of all Magiſtrats, who are in a contrary opinion to them; that it is a ridiculous partiality for any to priviledge their own Religion as truth and Goſpell. Anſ. Whether will theſe men goe at laſt, the ſtrength of this reaſon is blak atheiſme, that their is no realty of truth in any Religion, that no man may be permitted to take his Religion for any thing more but his owne apprehenſion, which without ridiculous folly he muſt not præferre to any other mans apprehenſion of a contrary Religion: this is much worſe then the pagane Scepticiſme, which turned all reality of truth into a meer apprehenſion of truth, wherein their was no certainty at all: this not only turnes the moſt certaine truths, even theſe divine ones of Religion, into meer uncertaine conceptions; but which is worſe, it wil have the moſt orthodoxe beleever ſo to think, ſpeake and act, as if the opinions of

The Warners black Atheiſme.

Independents, Anabaptiſts, Turks, Jews, Pagans or groſſe Atheiſts were as good, true and ſolide as the beleefe of *Moyſes* or *Paul*, were of the truths revealed to them from heaven. Secondly we ſay that ſubjects defence of their Religion and liberties eſtabliſhed by Law, againſt the violent uſurpation of Papiſts, Prælats or Malignants, is not the planting of Religion by arms; much leſſe is it the cutting of the throats of al Magiſtrats, who differ in any point of Religion. [a] III. In the judgement of the prælaticall party, the defenſive armes of the Proteſtants in *France*, *Holland*, and *Germany*, muſt be als much condemned as the offenſive armes of the Anabaptiſts in *Munſter*, or of the ſectaries this day in *England*. Can theſe men dreame that the World for their pleaſure will ſo farre diveſt themſelves of all Religion and reaſon, as to take from their hands ſo brutiſh and Atheiſticall maximes.

[a] The Prælats condemne the defenſive armes of the Dutch & Frenſh Proteſtants.

[b] He concluds with a wiſh of a generall counſel, at leaſt of all proteſtant Churches for to condemne all broatchers of ſeditious principles. Anſ. All true covenanters goe before him in that deſire, being confident that he and his fellowes as they have declined al ready the moſt ſolemne aſſemblies of their owne countries, upon aſſurance of their condemnation; ſo their tergiverſation would be als great, if they were to anſwer to an œcumenick Synod. [c] What (I pray) would the Warner ſay in a counſel of proteſtants for the practiſe of his party pointed at in his laſt words? I meane their purging the Pope of *Antichriſtianiſme*, of purpoſe to make way for a reconciliation, yea for a returne to *Rome*, as this day it lyes under the wings of the Pope and Cardinals. [d] Alſo what could they anſwer in a Chriſtian counſel unto this charge, which is the drift of this whole Book, that they are ſo farre from any remorſe for all the blood and miſery, which their wickednes (moſt) has brought on the former King and all his Kingdomes theſe eleven yeares, that rather then they had not

[b] The Prælats decline the judgement of counſels.

[c] The Prælats overthrow the foundatiõs of Proteſtant Religion.

[d] The Prælats are ſtil peremptorie to deſtroy the King and all his Kingdoms if they may not be reſtored.

as

the Covenant and generall aſſembly in Scotland deſtroyed as an Idoll and Antichriſt, they wil chuſe yet ſtill to imbroyle all in new calamities? This King alſo and his whole Family, the remainder of the blood and Eſtats in all the three Kingdomes, muſt be hazarded for the ſowing together of the torne mytres, and the reërecting of the fallen chayres of Prælats. If Bishops muſt lie ſtill in their deſerved ruines, they perſeveer in their peremptory reſolution, to have their burials ſprinckled with the ashes of the royall Family and all the three Kingdomes.

FINIS.

ERRATA.

GOod Reader, the Authors abſence from the Preſſe the whole time of the impreſſion, and the Printers unacquaintance with the English language, has occaſioned not onely many miſpunctations and literall faults, but alſo diverſe groſſer Errata ſuch as the following which thou art intreated to mend with thy Pen:

PAg. 4. lin. 23. for had read hath. pag. 9. lin. 8. for Provincionall read Provinciall. p. 11. l. 30 for whereby r. where. p. 15. l. 19. for pairt r. part. p. 20. l. 19, for can r. doth. l. 30. for poteſtant r. Proteſtant. pag. 22. l. 19. for theſe r. the. p. 23. l. ult. for over r. or. for truſted r. truſtee. p. 27. l. 4. for impatien, t r. impatient. l. 18. dele, and. p. 28. in marg. for commiſſarie r. commiſſaries. l. 14. for and r. or. l. 29. for chardge r. charge. p. 31. l. 1. for chardges r. charges. l. 25. for citation r. irritation. p. 32. l. 10. for præcipies r. præcipices. p. 35. in tit. of chap. 7. for paritie r. part. p. 36. l. 2. for ſcandals r. ſcandal. p. 37. l. 2. for benefite r. beneſice. p. 38. l. 10. for nation r. ſouldier. l. 11. for their ſouls r. his ſoule. p. 48. c. 8. l. 4. dele Anſ. p. 49. l. 18. for Warner r. Doctor. p. 51. l. 13. for the r. his. p. 52. l. 16. for treaſure r. Bishop. p. 55. in tit. of chap. 9. for their r. the. p. 56. l. 31. for Chriſt r. Chriſt his. l. 32. for point blank to r. point blanck. contrare to. p. 59. l. 1. dele and. l. 1 for unpoureth r. vapoureth l. 17. for where r. heere. p. 65. l. 5. for continues r. continue. l. 6. for are r. is. p. 66. l. 3. for to r. ſo. l. 9. for warned. r. warmed. p. 67. l. 16. for in. r. to. p. 68. l. 5. for or. r. which. l. 16. for laſt. r. nixt. p. 70. l. 18. for leſt. r. beſt. l. ult. for null the Church and r. the verie being of. p. 71. l. 1. for Reformed r. Reformed Churches. p. 73. l. 23. for charge r. chaire. p. 74. l. 6. for ſervice r. ſervice book. l. 28. dele, and. p. 75. l. 16. dele, and to the gift. p. 76. l. ult. for haths. r. hath. p. 78. l. 24. for doſzen r. dozen. p. 82. l. 5. for inprints. r. imprints. p. 84. l. 9. for complanit r. complaint. p. 85. l. 7. for aſide ever r. aſide for ever. l. 16. for ſinshews r. ſinews.

ΑΚΟΛΟΥΘΟΣ

OR

A SECOND FAIRE WARNING

To take heed of the

SCOTISH DISCIPLINE,

In vindication of

THE FIRST.

(Which the R^t. Reverend Father in God,

THE L^d. BISHOP OF LONDON DERRIE

Published A^o 1649.)

Againſt a ſchiſmatical & ſeditious

REVIEWER R. B. G.

One of the bold Commiſſioners from the

REBELLIOVS KIRKE IN SCOTLAND

To His Sacred MAJESTIE

K. CHARLES the SECOND when at the HAGE,

BY RI. WATSON

(haplane to the R^t. Ho^ble.

THE LORD HOPTON.

HAGH; Printed by SAMUEL BROUN,
English Bookeſeller. 1651.

AKOADYBOX

OR

A SECOND FAIRE WARNING

To the Officers of the

SCOTISH DISCIPLINE,

In vindication of

THE [illegible]

(Which the R. R. [illegible] Painter in [illegible])

THE LIBISHOP OF

LONDON DERRIE

Published [illegible] 1649.)

Against a Schismatical & seditious

REVIEWER [illegible]

One of the bold Commissioners from the

REBELLIOUS KIRKEY IN SCOTLAND

To His Sacred MAJESTIE

K. CHARLES the SECOND when at the HAGE.

By Rt. WATSON

(Chaplane to the R. Hon.

THE LORD HOPTON.

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To the R^t. Honora^ble. the

LORD HOPTON

Baron of Straton, &c.

One of the Lords of His Maje^ties most honourable Privie Councel.

MY LORD:

VPon diſcoverie of a late motion in ſome sheetes, I found my booke to have been hitherto but in a trance, which receiving as I thought, (but knew not from whence) a mortal wound before it appeared in the encounter, I gave over long ſince for downe right dead & buried in the preſſe. When it recovered ſpirits enough to crave my hand, I could not denie it ſo ſmall a courteſie as to helpe it up. In that it lookes not ſo vivide and fresh complexioned as heretofore it might, it shares but in the ordinarie effects of ſuch miſſe-fortune. If reſuming what it was ſpeaking a twelve-moneth ſince, be cenſured for impertinencie to theſe times, & (it may be) laughed at by ſome

for prophesying of things past the possibilitie of their succesſe, the fault may be theirs that disordered the leaves when well suited, and the failing not mine, who undertoke not against all changes of mindes, or alterations of counsels, or preventions of causes running on then visiblie to the same issues I assign'd them in my conjecture. But these exceptions, My Lord, though they clip the fringe, neither unshape, nor shorten the garment I intended as the proper guise for Scotish Presbyterie to be seene in the very same with that wherein the Rt. Reverend Bishop of London Derrie had well clad her, soone afterward not onelie undecentlie discompos'd, but rent in pieces by the rudenesse of an angrie furie, one of those sixe evil spirits that haunted (in the night of sorrow) with both tempting and terrifying apparitions, His Royal Majestie and your H. H. at the Hage. From whose prævailing violence no rescue could be offered but by repelling the tempest of his language, wherewith he thought to keepe all Antagonists at a distance, and by blowing in his face the fire & stinking sulphure of his breath. If your Lordship please to passe a litle through the smoke, and take no offense at the smell which in a neare approach will be found to be litle of my making, Truth & reason will be beter discerned in a readinesse to entertaine you, as some longer traine of Authoritie had likewise, if Fathers & Councels in this pilgrimage of ours had been, to a just number, within my reach, and some later Writers at the pleasure of my call. The stand, or at least some impediment in the march, of these Bloudie Presbyters, which this forlorne hope will, in some likelihood cause for a time may by your Lordship, unprejudic'd, be taken for an hapie augurie of the absolute defeate unquæstionablie to follow, if occasion require, by a greater strength, and that under the

conduct

conduct of beter experience in theſe polemical affaires. In the interim though I humblie crave the honour and power of your patronage (wherof from your integritie and conſtancie in Gods cauſe & the Kings, I præſume), I aſſume not the boldneſſe to conſtitute your Lordship any partie in the libertie I take, beyond forward expreſſions, to declare what may be thought ſome ſingularitie in my ſence. If any ſmall Politician, whoſe conſcience is ſquared by no religion at all but what plainlie lies in the image-worship of his temporal deſignes, will be (which I muſt looke for to be) quæſtioning the prudence of my ſpeaches, I thanke God he hath no priviledge to give judgement againſt the ſinceritie of my thoughts. I can no longer conceale, My Lord, how much I am troubled to ſee our Churches diffuſive charitie mistaken, the precious balme, which she ever liberallie poured into the wounds of her neighbours, caſt by ſome of their hands like common oyle upon her domeſtike flames purpoſelie to conſume her; And the skirt, she often ſpread over their nakedneſſe, cut of, with an unhandſome intent to laugh at her shame, had she not an under garment of innocencie to prævent them. To behold, after ſo many yeares cantonizing our Religion amongſt Proteſtant Congregations of different opinions, (reconcil'd in nothing but, or nothing more then, in a negative to the Papiſt) our ſelves, in the end, at a ſad loſſe for protection (or indeed free permiſſion) from any, now neceſſitated to ſeeke it. This makes me ſo many times in this diſcourſe turne her away from all new names and profeſſions ariſing whether from *proteſtations* or *Covenants*, to the *unconfœderate* Catholike Chriſtianitie among the Ancients where she is ſure to have the ſafeſt ſanctuarie of truth for her doctrine & practice, though she can expect no armed aſſiſtance from the dead to maintaine the

diſtreſſed Members of her communion. If this muſt be interpreted a ſchiſmatical inclination, let me be left in my hold upon the hornes of this altar, while others riſe from their knees to ſit downe, out of good felloship, at the Tables; and drinke of all waters they care not what, ſo draw'n from a ciſterne of the Reformed, forſaking or vilifying, for the time, that clearer Chryſtal fountaine of their owne. Whereas would they enter, as they are quæſtionleſſe obliged, an unanimous reſolution to demand every where the publike exercise of their canonical devotion, they would either, upon the grant, reape more comfort in continuing the worship of their Fathers, or, upon unworthie denial, more reaſon to ſcruple at ſuch a facile conjunction with them, who diſclaiming their *prayers* can not be thought ſerious when they prætend an *harmonie* in that *faith* by which they are exhibited unto God. And (to put your Lordship in minde of a late inſtance delivered on good credit) who maligning our perſons, & mocking at our calamities in their Scholes, are very unlikelie ſo to alter their mindes as to turne their Barbarous reproach into any brotherlie kiſſe or Chriſtian welcome, when they ſtep but the next doore into their Temples. I confeſſe, My good Lord, this Magiſterial advice may beter become the mouth of ſome Elder Paſtour, who is likelie to have more sheep wandring from his fold then he who can ſcarce properlie be ſaid to have had any in his charge yet none ſuch, I hope, hath reaſon to take amiſſe my modeſt endeavour, while he is otherwiſe imployed, to recover thoſe I finde ſtragling within my call. It being upon due conſideration to be feared, that after ſome few yeares (if there muſt be yet more of our miſerable diſperſion) with out an univerſal induſtrious circumſpection of yong and old, as we have broken our pipes, we may throwe away

away our whiſtles, and fold up our time with our armes in a comfortleſſe diſcourſe about the flockes we once had which now alas are got into other paſtures; Invite ſtrangers to fight for our *Churches* while our owne Congregations are inſtituted to forget the holineſſe in the ſeparation of ſuch places, the ſacred diſtance of the meaneſt from *worke-or ware-houſes*, and the faireſt from *Piaz'as* of pleaſure or *Exchanges* for their bargaines. If what I ſpeake, My Lord, be truth, I ſhall not hearken to them that may tell me it is miſſe placed, my conſcience ſuggeſting that the climate & ſeaſon hath too often been heretofore neglected; If falſe, I have a ſpunge as readie as ever I had a pinne to wipe out all but my ſhame, which ſhall be ſet forth, at your Lordships pleaſure, in an *English sheet*, though it never will be brought unto the *Scotish ſtoole* to do its penance. In attendance on which ſentence, if neither your Lordships approbation nor pardon muſt be expected, I ſtoup downe to acknowledge my ſelfe, aſwell in ſubmiſſion to your cenſure as execution of your commands:

MY LORD,

Your Lordships

Moſt humblie devoted
ſervant

RI: WATSON.

D. Hie-

D. Hieron. Præfat. in Lib. Eſdr.

Legant qui volunt; qui nolunt, abjiciant.

Horat.

——qua nivali paſcitur Algido
Devota quercus inter & ilices;
Aut creſcit Albanis in herbis
Victima, Pontificum ſecures
Cervice tinget——

Dr. Creighton's *Letter.*

My dear Friend, Brother, and Fellow-ſufferer, Mr. Watſon,

I Thank you for the confidence you repoſed in my integrity and affection to your ſelf, and your cauſe, that you would permit me to read your Treatiſe, in ſheets, before it went to the preſs; which I found ſo well digeſted in method, ſo full of ingenuity, and variety of Learning, ſo perſpicuous, acute and elegant, that I ſhould ſeem to derogate from your worth, if I added ought to the commendations of your writing.

I may boldly ſay, you have laid your Adverſary flat on his back, you have dreſt him to the purpoſe: Δὶς ἐπὶ πλαγὰς πολύπους πιλούμενος, as the Greek proverb runs in *Suidas*: When they have caught the *Polypus*, they ply him with baſtinadoes, cudgel his diſſembling coat luſtily, to make him tame, ſeed, and grow fat.

Yet I am afraid your Noble Inſtructions will produce no great effect upon that man: *Parce labori Nicopompe: non ignorant ſe errare, nec moniti emendationem promittunt*, ſaith *Antenorius* to the Author of *Argenis* in that Book: You might have ſpared your pains (good *Mr. Watſon*) they know they are wrong as well as you can tell them; but all the earth ſhall never make them confeſs an errour, or amend it.

And you'le pardon me that I quote *Argenis* in ſo weighty a cauſe: *Similes labra lactucas*; they are more fabulous, and greater liars, then *Argenis*: and ſome ſleight, prating, finical *Nicopompus*, I hold a far more proper Antagoniſt to deal with theſe men, then you, or any learned grave Divine: For they will ſay what they pleaſe, and maintain what they ſay, not by ſtrength of reaſon, but by wilfulneſs, hate, malice, revenge, and blood: *Crede, aut jugulum dabis*, is their motto,

Believe, or I'le cut thy throat. And were those holy and primitive Saints now alive, and did read the practises of those men, compared with the innocent passages of *Argenis*, that draw no bloud, they would infinitely far prefer that airy well-penn'd Fancy before the Acts of their Assemblies, nay even in point of truth: And perhaps posterity, after a while, may be brought to the same degree of understanding and judgement.

They are a perverse generation; and you have took a Wolf by the ears, which you must make account to hold till doomsday: you must never hope to be free from *Bailey*'s replies, and janglings: They are like the *Indian* Dogs in *Strabo*, presented to *Alexander* the Great, so fierce and pertinacious, that when they once catch hold, *Archimedes*'s Instrument will hardly pull them off, ἕως ἂν σρεβλωθῶσιν οἱ ὀφθαλμοὶ, they will stick and tear, till their eyes turn round in their eye-holes or sockets, and drop out of their heads.

And I never yet knew any man go beyond your Adversary *Bailey*, in stiffness, pride, and arrogance: It is much about a dozen years, since he first published his *Canterburian self-conviction*; The man had seen some Visions in *Trophonius*'s Den, raptures, and embryo's of his own addled brain, and out he comes to vent them, like *Æsop*'s Ass, jetting in purple: He was now high set in pursuit of fame, and, like a valiant Combatant, he enters the field, brandishes his sword, and looks about whom he may dare to take up the bucklers against him; and scorning to cope with a *Pigmee*, he challenges no less men then my *Lord's Grace of Canterbury*, and all the Learned Divines of *England*; and much grieved he was in mind, that my *Lord's Grace* himself would not vouchsafe him the honour to confute him: as if a skie-towring Eagle, or Gyre-falcon, should have stoopt to a Kite or Carrion: I dare say, the least line of that incomparable profound *Conference with Fisher*, written by that peerless glorious *Martyr* for the *Church of England*,

land, is of more weight and worth, then all that ever *Bailey* did, or ſhall, compoſe, to the worlds end, could he live *Methuſalem*'s age over and over, and ſpew out yearly whole *Vaticans* of Books.

And you may ſee, Sir, to your comfort, he is no changeling; He is Crimſon died in grain: *Hyæna follicat, & non mutat pellem*; the *Hyæna* will double, and falter, this way, and that, yet ſtill continue an *Hyæna*.

He had done with my *Lord's Grace of Canterbury* long ago, and it was time, when he and his complices had brought him to a ſcaffold: But no ſooner had my *Lord of London-Derry* appeared in publick, though with ſome ſhort *aviſoes* to beware their villanies, but *Bailey* will have at him: Who but *Baily?* the great *Kill-cow of the North?* that unappall'd Champion? that *Goliath* of braſs? that confounder of Biſhops in *England*, *Scotland*, and *Ireland?* He ſtartles, and ſtares about, at the very name of a *Biſhop* reels, frets and fumes; it is more odious to him then a *Turkiſh Mufti*, it rides him like an *Incubus*, or Night-mare, he cannot reſt or ſleep for it.

I could not chooſe but ſmile, though with much indignation, to mark his ſaucy impertinent-haughtineſs: In the very Frontiſpice of his Book, how unreverently he calls my *Lord Biſhop*, *Dr. Bramble*, *Late Biſhop*; as if his Lordſhip were not now what before he was; as if his Order could be cancelled by popular ſuffrages, as the waſpiſh *Puritan* thinks fit to riſe in Arms, and teach their miſ-led rabble to cry *No Biſhops*, *no Biſhops*; as if they could be pulled down, and ſet up, at mens pleaſure, as in King *James*'s minority, like a Weather-cock in the wind, to wave on the looſe hinges of State-Intereſts; to riſe and fall with ebbs and tides of popular inſurrections. *Dr. Bramble, late Biſhop?* How late, *Bailey?* What hath the *Bramble* ſcratcht you by the face, that you ſo wilfully miſtake his name? You impudence! And who made you Prieſt, good *Nehemiah?* Had you impoſition of hands? Epiſcopal

benediction? And when I pray began his Lordship to be no Bishop? from the General Assembly at *Glasgow*, Novemb. 38? Indeed from Christ, to the holy Vigils of that Assembly, the whole Christian world held it a sacred Order; the next day after that Assembly, they proclaimed it Antichristian, and annull'd it. And who gave you or them that Authority? Mercy God! in one night to blast that Order, and turn it Antichristian, which over all the world had stood Christian 1600 years before! *O nox quam longa es!* It is madness to imagine it. I am perswaded in my Conscience, and will live and die in that Faith, let all the *Puritans* in Christendome prate, and preach, and scribble what they please to the contrary, *That all the Kings, and Princes, and Parliaments, and Assemblies in the world, have no just power to abrogate that Order.* Bishops are the Apostles immediate Successors; have a Divine Right in Christ's Church, from Christ's Apostles, as great as Christ's Apostles could give them, or Christ give his Apostles, or God the Father give Christ: *Sicut me misit Pater, sic ego mitto vos.*

And where had Priests been all this while? how had they appeared? how been distinguished? how known from Hereticks and Schismaticks, down through so many ages, if they had wanted Bishops in a clear Succession still to regulate and ordain them?

But things are turned topsie-turvie in these barbarous tumults and combustions; the Son hath supplanted the Father who begat him; the Priest unthroned the Bishop who made him, and mounting his saddle, like a proud Usurper, furiously spurs on, to make good that Proverb, *Set a Beggar on Horseback, and he'l ride to the Devil.*

What blood and murder? what treasons and rebellions have overflowed the World since these tenets were first broached?

Instit.

Instit.4. cap. 2. 5. 2. *No succession from the Apostles: No succession of Bishops.*

Instit.4. cap. 3. 5. 4. *Onely 5 Orders in the Church, Prophets, Apostles, Evangelists, Pastours, and Doctours: whereof the three first momentany, and for their own times.*

Instit.4. ch. 3. 5. 8. *Bishops, Priests, and Pastours, all one.*

Instit.4. cap. 4. 5. 2. *Bishops chosen by the Priests themselves, upon humane consent, and for occasion.*

Instit.4. cap. 4. 5. 15. *Bishops gave no Ordination; onely because they sat first among the Priests, Ordination was falsly understood to be the Bishops.*

Instit.4. cap. 11. 5. 1. *That the power of the Keys, and Spiritual Jurisdiction, rests in a mixt Company of Lay-Elders and Priests.*

Instit. 4. ch. 10. 5. 3. *That no external Law made by the Magistrate can bind the Conscience.*

Instit.4. ch. 20. 5. 31. *That the Inferiour Magistrate ought, by vertue of his place, to call the Supreme Magistrate to account, and punish him severely, cut his head off; if the inferiour connive or spare him, he must be held as a perfidious traytour for betraying the Peoples Rights and Liberties.*

These, these, Sir, have been the bane of Christianity, and ruine of the Church of *England*: And though, to our great grief, these have took fire in our times, and produced more sad an desperate effects then heretofore, because the Prince of the Air is more powerfull, and vigilant to increase his Kingdome now, toward the near approaching consummation of the World; yet formerly extravagancies have been maintained as pernicious as these: *John Wickliff* was a far more dangerous and sturdy Traytour then he. Many have raised paradoxes of direfull consequence; but never did any attempt, by an universal defection, to dissolve all bond of Loyalty and Obedience to God and Man, as *Wickliff* did.

That God was bound to obey the Devil.

That Churches adorned, were Synagogues for Satan.

That Biſhops, Deans, and Doctours, were the Hierarchy of Antichriſt.

That there was no Sacriledge.

That Kings were bound, on pain of damnation, to take away all means of livelihood from a Clergy that miſ-ſpent it.

That any Tyrant might be ſlain, lawfully, and meritoriouſly, by any man, or any Subject, notwithſtanding any former Oath, and uncondemned of any Judge.

That God could give no Hereditary Succeſſion to any King, for Him, and his Heirs.

A King was no King, that committed mortal ſin; nor any ſinner, a juſt poſſeſſour of any thing.

Theſe Aſſertions *Wickliff* boldly preached, not in cloſe Conventicles, but publickly, and printed them, in *Edward the Third's* declining dotage, I may ſay, upheld by the greatneſs of *John of Gant*, and *Piercy Earl Marſhall of England*, againſt the Prelates and Clergy of thoſe times, whom the Duke infinitely hated. And for theſe, *Wickliffs* bones were burned, 30 years after his death, by a General Council held at *Conſtance* 245 years ago.

And would God his Doctrines had burned with him, and been buried in utter darkneſs, for then we had not now wandered, like forlorn Pilgrims, upon the deſolation of the moſt glorious Church that ever ſhone in Chriſtendome: we had not ſeen what the Sun yet never ſaw, our Kings ſcaffolded, the Crown of *England* trampled under foot, the Royal Race undone and ſcattered, our Reverend Biſhops, and Learned Men, abuſed and baffled by every inſolent, ſtinking peaſant:

For though, at that time, thoſe hollow-hearted *Lollards*, and their abettours, fell ſhort of their aim and expectation, by the

the matchleſs ſword of *Henry the* 5th. *England's* undanted *Mars*, and the learned Pen of *Thomas of Walden* his Confeſſour, into whoſe boſome *that mirrour of valiant Monarchs* breath'd out his innocent ſoul; yet now they have hit us home to the quick.

A torrent ſtopt will make way through hidden channels, burſt out at another time, in another place, unlooked for: We feel it now, *Bohemia* felt it then, by means of ſome Gentlemen of that Countrey, Students in *Oxford*, who conveyed *Wickliffs* Books home with them to *Prague*, which *John Huſs* publiſhed in *High Dutch*, *another jovial* John *of the ſame ſtamp and rate*, burned alive for *Wickliffs* Doctrine, the next year after *Wickliffs* bones, by the ſame Council: And what Wars that cauſed, what inundations of blood by *Ziſca* and his *Taborites*, through the whole Reigns of *Wenceſlaus*, and the renowned *Sigiſmund*, no age ſhall ever forget, or parallel, but ours, whoſe impiety will tranſcend as far the belief of poſterity, as now it ſurmounts all by-paſt Examples. God keep my ſoul from theſe muckle mawn *Johns*, and their ways, *theſe Johns of all Johns*: I proteſt, I never read their Books, or think of their devices and ſtratagems, without horrour and amazement: *Obnubilo animam*, as that *African* ſpake, *& ſto ut fulguritus, aut ſacrum bidental.*

And therefore, Mr. *Watſon*, I pity you above all men, who, ſince you have undertook this buſineſs againſt *Bailey*, have been forced to lay aſide your Noble Studies, the Holy Fathers, and Hiſtory of the Church, to rake in mud, and dunghils; to plunge in quagmires full of croaking Toads, and hiſſing Serpents, Covenants, Oaths, Perjuries, Aſſemblies, Reformations by blood, *Knox* and *Buchanan*, Conſarcinations of trayterous plots, maſſes of untruths and lies.

But you have play'd the man, and I muſt ever love and honour you, for your excellent Learning, for your pains in this cauſe, for your unſhaken conſtancy to the Church and Crown

Crown of *England*, for your perpetual Industry at your Book, and for your unspotted life and conversation: Of all which as I have been an eye-witness, these five years and upward in our exile; so shall I ever be ready before God and man to attest them with hand and heart, and to write my self till death,

From my Chamber at Utrecht, *in the very Ides of* December, 1650.

SIR,

Your unfained, affectionate Friend, Brother, Fellow-Sufferer, and Servant,

ROB. CREIGHTON.

TO THE READER.

I Am neceſſarilie to advertiſe you, That if you be notvery converſant in the Rd Bishops Warning and his adverſaries Review before you enter upon my replie, you will in the end be as unſatisfied about the true ſtate of the controverſie, as all the way offended at the incohærence of the paragraphs or periods in the booke, there being, to eaſe the Printer, not much to advantage me, very litle inſerted that mine relates to, which notwithſtanding is penned as if you had the other perpetuallie in your ſight. The credit I claime to have given to ſeveral hiſtorical circumſtances of a Countrey, which I yet never ſaw, wherewith I could not be furnished from printed bookes, is upon the ſufficient aſſurance I have of the fidelitie and abilitie in ſuch perſons as are natives, whom I conſulted as oracles in many caſes, and received their anſwer in no darke ambiguitie of words; But layd downe poſitivelie in their papers, which if their indifference had been the ſame with mine: I should have published with their names, whereby to put out the envious mans eye and keep curioſitie from a troubleſome impertinencie in enquirie. I shall make no apologie at all to you for my engagement in the diſpute, having allreadie done it where more due. I shall brieflie this for ſome tantologie, much indecencie and levitie in my language, Deſiring the firſt may be imputed to ſome neceſſitie I was caſt upon by the Reviewers frequent repetitions, and ſome difficultie to recollect what expreſsions had paſſed from me with the sheetes, moſt of which I was to part with ſucceſsivelie as I pennd them at ſeveral diſtances of time and place reteining no perfect copie in my hands. The ſecond is that dirt which did

ſticke like pitch unto my fingars while I was handling the fowle Review, and ſo hath defild my booke. The third came from no affectation to be facetious, for which I am litle fitted, yet thought I might as well ſport it as a Divinitie Profeſſour in his chaire, who having it ſeemes, made haſt to the ſecond infancie of his age, or reaſſumd his firſt, would never, it may be, have been at quiet, unleſſe I had rocked him in his cradle, or play'd a litle with his rattle. The ſtrange miſſe-takes many times introduced by his ignorance of our tongue that in my abſence prepared all for the preſſe are rectified with references to the pages where. Which amendments in favour of your ſelfe aſwell as juſtice unto me should be at firſt tranſplanted to their ſeveral colonies by your pen. The Greeke leters that have loſt their grace by the Latin habits wherein they are conſtrained to appeare, being crowded here and there out of all ſignificancie and order, & ſo left at large, have their authoritie made good to the full ſenſe of the commiſsion they brought with them, every where by the English Interpreter or Paraphraſt when you meet them. Which intimated, I have no greater courteſie to crave from you, if one the Revievers impartial and æquitable comparers, then to hearken to truth and reaſon, and to ſignifie what you finde here diſſonant from either, which I promiſe you shall be acknowledged or amended Adieu.

Your'

R. W.

A Table

A Table of the Chapters.

CHAPT. I.

THe Scots bold addreſſe with the Covenant to K. Ch. 2. Their partie inconſiderable. The Biſhop's method, language, and matter aſſerted. The quaſtion in controverſie unawares granted by the Reviewer. Page 1.

II.

The Scotish Diſcipline overthrowes the right of Magiſtrates to convocate Synods, and otherwiſe to order Eccleſiaſtical affaires. 10.

III.

The laſt appeale to the Supreme Magiſtrate juſtifiable in Scotland. 41.

IV.

Seditious & Rebellious Miniſters in Scotland ſeldome or never cenſured by the Aſſemblie. 47.

V.

The Diſcipline exempts not the ſupreme Magiſtrate from being excommunicate. 57.

VI.

Kings may ſometime pardon capital offenders, which the Diſciplinarians denie. As they do their Royal right to any part of the Eccleſiaſtike revenue. 59.

VII.

The Presbyterie cheates the Magistrate of his civile power in ordine ad spiritualia. 65.

VIII.

The divine right of Episcopacie beter grounded then that pretended in behalfe of Presbyterie. 93.

IX.

The Commonwealth is a monster when Gods Soveraignite in the Presbyterie contradicts the Kings. 113.

X.

No concord between Parliament and Presbyterie. 116.

XI.

The Presbyterie cruel to particular persons. 124.

XII.

The Presbyterie a burthen to the Nobilitie, Ministrie, and all Orders whatsoever. 130.

XIII.

The Bishops exceptions against the Covenant made good, & this proved. That no man is obliged to keep it who hath taken it. 176.

AN ANSWER TO THE EPISTLE DEDICATORIE

HAd Mr. Baylie contein'd himſelfe within the limits of an *Epiſtle*, I had there left him to canonize his Living Lord & all his familie, & with what dexteritie he pleas'd to rubb his honourable head piece into a good conceit of his *Review*. But ſince the *great Diana* in his booke, ſo gloriouſlie beſpangled with the counterfeit Alchymie of the late *Scotiſh Storie*, is lead hither to be magnified by any ſuperſtitious inadvertent reader, & his *Lordſhips* hand made uſe of onely to hold the candle, by the falſe light of his name & pretended vertues the better to commend *Her Godeſſe-ſhip* to publike view; I can not paſſe by without looking in to ſee the ſight, & ſpend my verdict upon the motions that attend it.

My reaſon for refuſing his Epiſtle.

And that *His Lordſhip* may not be miſtaken to ſtand altogether for a ſhadow, I firſt caſt my eye upon *the potent Lord Iohn*, & muſt plainly tell his admirer *Mr. Baylie*, he had better deſerved *the honour* of this title, if he had imploy'd *his power*, as he was *in dutie* & by oath oblig'd, in the vindication of *His Majeſtie*, & *His Royal Father*, *of ever bleſſed memorie*, as he hath *moſt diſhonourablie* & *impotentlie* againſt them both. Nor is it much for his credit in *the head of this Epiſtle* to be ſtyled *one of His Majeſties Privie Councel*, & in *the heart of His Kingdome* to be one of *the publike conſpiracie* againſt him, of *a Lord juſtice general* to become *a ſpecial Injuſticiarie* in his countrey.

The Reviewers vanitie in giving titles inconſiſtent with the præſent condition & practice of his Lord.

The Reviewers long experience of his ſincere zeale, &c. argues him to be none of the late illuminates, & gives us ſome hopes the he hath proceeded upon the dictates of his conſcience, though unhappilie erroneous: long habits though at firſt contracted by the perverſeneſſe of the will, by perpetuitie becoming very efficacious in impoſing fallacies upon the underſtanding, ſo

The Earle of Caſſils no late Illuminate.

that he which doth ill may hereby be aſwell perſwaded that what he doth is good, as he that often tells a lie hath at length himſelfe believ'dit to be a truth.

His rigid adhærence to the prætended *rights & privileges of his Countrey* being profeſſed hæreditarie, takes off ſome what from the perſonal imputation, yet with all demonſtrates that it is not all *bloud Royal* which runnes in *His Lordſhips* veines, nor it may be all *bloud Noble*, having ſo ample teſtimonie from him, who had allwayes ſome dregs of the Common ſhoare in his inke & whoſe power is cankerd with envious invectives againſt them, that have not layd their honour in the vulgar duſt, & levell'd *Majeſtie* as well as *Nobilitie* with the *people*. Whoſe Ghoſt will not thanke the *Reviewer* for calling him, *Prince of Hiſtorians*, being ſo litle enamourd with titles of that nature, that he accounted them, where they were more properlie due, (a) *the filth of flaterie*, & *the plague of all legitimate prærogative*.

No credit for his familie to be commended by Buchanan.

His *exemplarie practice in publike-private duties* is indeed ſome what ſingular, my ſelfe having ſeen him very zealouſlie penning downe ſuch *ſlender* (to omit what I might call in the Reviewers language *prater* (b) *& anti-ſcripturall*) *divinitie*, as was not fitting for any *Novice or Catechumen* in Religion to owne, much leſſe for ſo grave a *Theologue* to preach, & ſo well exerciz'd an *adultiſt* to regiſter for his uſe. I commend beter the exemplarie practice of the *Reviewers brother Presbyter*, who ſeem'd to take a *ſound nap* in the meane time, hoping, it may be, to be better inſpired in his dreame.

Very Improper to ſtyle Buchanan Prince.

a *Legitimi regni graviſſima peſtis. Præt. ad Dial. de jur. Reg.*

This (c) *potent Lord*, thus qualified & brought up to his hand, I can not blame *Mr. Baylie* for chuſing him to be *his patron*, (who *diſcernes* with his eyes & *decerner* by his dictates) who being *judge* & *partie*, both will quæſtionleſſe doe right like *a Lord Juſtice* in the buſineſſe.

b *The Reviewers ſermon divinitie.*

c *He may well count it an advantage to have the E. Caſſils his judge.*

The (d) præjudice *the Reviewer* would here at firſt caſt upon the perſon of the *Biſhop* will advance his owne reputation but a litle in high way Rhetorike, not advantage him one whit with any of thoſe *judicious & æquitable comparers* he expects; who being able to inſtruct themſelves, upon theſe many late yeares experience, that what *Mr. Baylie* calls *that Church & Kingdome* is onely a prævalent partie of *Schiſmatikes & Rebells*, what *adhærence to the ſacred truth of God* an obſtinate perſeverance in an *execrable covenant*, which hath tied up the hands of many a poor ſubject from the enjoyment of all the juſt liberties the eſtabliſhed lawes of *Scotland* hold out to him; will looke upon the *Biſhop* as a couragious aſſertour of Gods truth, the Churches puritie, the Kings ſupremacie, the ſubjects libertie, & if for that condemned by an unanimous faction in both Kingdomes, will commend his zeale, revrence his name, and ranke him with the prime Fathers of the Church, who ſo ſoon endeavoured to ſtop that deluge of miſerie wherewith *Britanie* & *Ireland* have been moſt unhapilie overwhelmed.

d *An honour for the Bp. to be calld by the Rev: unpardonable incendiaire.*

For the dirtie language he uſeth here & otherwhere *extreme ſawcie ſpirit*, *flegmatiz'd incendiarie*, &c. I deſire the Reader to take notice I ſhall ſweep it

The Rev's uncleanlie language.

out

out of his & my way, yet if he thinkes it may serve his turne, as well as the *garlike heads* did *Cario* & his master in the *Comædie*, the Printers boy shall throw it by itselfe at the backe side of my replie in a piece of white paper, that he may not sowle his fingers.

Aristoph. Plut.

What the *Reviewer* calls *Boldnesse* was prudence & seasonable caution in the *Bishop* to præsent *his booke to the eminent personages & in this place*, observing the indefatigable industrie of *Mr. Baylie & his brethren of the mission*, very frequentlie in their persons, perpetuallie by many subtile & active instruments they imploy'd before & after their coming hither, insinuating into the hearts & affections of all people here, of what sexe or condition soever, in *Courts, Townes, Vniversities, Countrey*, præpossessing them with the *Justice of their cause, the innocencie of their proceedings, the moderation of their demands, the conformitie of their practice & designe to the præsent discipline & Government of the Church & presbyterie in these Provinces.* And great pitie it is that all people, nations & languages have it not translated into their owne dialect, that a discoverie of this grand imposture may be made to them who are so insolentlie summon'd to fall downe & worship this *wooden idol of the discipline*, & threatned the æternal fierie furnace if they refuse it.

The active boldnesse of the Scotish Presbyterians in Holland, &c,

In the next Paragraph the *Reviewer* drawes *Cerberus* like his threeheaded monster out of hell, (a) *Discipline, Covenant*, & *unkindne's to our late soveraigne.*

a *The three headed monster in controversie*

b *Sen. Her. Fur.*

———————— [(b) *Novos*
Resumit animos victus, & vastas furens
Quassat catenas.] ————

HIs (c) Apologie for the first, being the *conformitie* I mentioned principally *with the Brethren of Holland & France*, whom he would very faine flater into his partie, & make the *Bishop* whether he will or no fall foule upon them, whom *His Lordship* hath scarce mentioned in all his tract: And I having no reason nor desire to enlarge the breach shall say no more then this, (because some what he will have sayd) That if their discipline harmoniouslie be the same particularlie in those extravagancies *His Lordship* mentions, (which to my knowledge they denie) & for alleging which, they are litle beholding to *Mr. Baylie*, they are all alike concerned, yet having as learned *Apologists* of their owne, when they finde themselves agriev'd, will in their owne case very likely speake their pleasure. (d) In the interim I must require his instance where any *Reformed Church* hath declared *regular Episcopacie* which we call *Apostolical, Antichristian.*

c *The Scotish Discipline vrey different from that in Holland & France.*

d *No Reformed Church calls regular Episcopacie Antichristian.*

What particular persons of *Mr. Baylies* temper may have publish'd must not passe for an *Ecclesiastical decree.* And if all, even in those *Churches* he mentions, might freelie speake their minde, I believe that order would have their *Christian* approbation as it is in any *reformed Countreys* established. (e) some such relation was made not long since about certain Divines of the *Religion* in *France*, & some that came from other parts to the *Synod of Dort.* And

e *Many eminent persons in those Churches have approv'd of it Vindic: of K. Ch. p. 125. Apost. Instit. of Episcopacie.*

 I can

I can acquaint the *Reviewer* with the like piece of charitie beſtowed by *P. Molin* in the letters, that paſſed from him to *Biſhop Andrewes*, beſide what *Mr. Chillingworth* (as I take it) hath collected out of him & *Beza* in favour both of name & thing, though not to the ſame latitude we extend them. And (which will not be altogether impertinent to adde) I doe not remember I have heard that *Cauſabon* & *Voſſius*, no obſcure men in the *French* & *Dutch Churches*, were at any time by their presbyterie excommunicate for becoming *limbes of the Engliſh Antichriſt*, *Præbendaries* of the *Archiepiſcopall Church* of *Canterburie* with us. But if the *Reviewer* here begin to *cant*, & diſtinguiſh between *Epiſcopacie* & *Epiſcopal declinations*, (for that indeed is the expreſſion that he uſeth) I muſt ingenuouſlie acknowledge that there may be ſome practicall *declinations* in *Epiſcopacie* which may be *Antiapoſtolical* & *Antichriſtian*, beſide & againſt the line of the *Word*, the inſtitution of *Chriſt* & his *Apoſtles*; but I know none ſuch in the *Churches of England*, *Scotland*, or *Ireland*, if there have been any they are not *our rule*, & by his owne then muſt not be ſtated to be the controverſie between us. The *Presbyterian* aberrations which the *Biſhop* hath obſerved, are for the moſt part taken from the *crookeneſſe of the Diſcipline it ſelfe*, which in the very *Acts* of their *Aſſemblies*, he findes not ſo ſtraight as to run parallel with the *word of God*, or practice of the true *Catholike Church*, & whether what *His Lordſhip* cites to that purpoſe be *calumnious imputations* or no will beſt appeare in the procedure of our diſcourſe.

Epiſcopal declinations different from Epiſcopacie.

Presbyteriã aberrations. the ſame with Presbyterie.

But the *Reviewer* takes it ill that *Didoclave*, *Gerſon*, *Bucer*, *Salmaſius* & *Blondel* were not rather replied to, then the myſteries of the *Kirke Diſcipline* revealed. This poor tricke of diverſion will not take. If what hath been writ in the behalfe of *Epiſcopacie* ſtand firme notwithſtanding theſe or any other ſtormes that paſſe over, it requires no ſuch frequent reparations. The holie cauſe indeed will ſhortlie need ſuch auxiliaries as theſe. He doth well therefore to call for them in time. (a) And yet it may be *the incomparable knight* will not be charm'd by a litle mercenarie breath into the reare of a *diſtreſſed beggarlie engagement*. He hath been ſince better informed of many fraudulent practices in the *Kirke*, & ſo well ſatisfied about the ſtate of our affaires, that *Mr. Baylie* is litle pleaſed (for all his ſugar candi'd commendations) with the earneſt he hath allreadie given to imploy his pen & paines about a better ſubject for the future. And 'tis a mere fiction, what he ſo confidentlie averres, of (b) *Sr. Claud Somayi's offering to diſpute with the Divines by a Perſon of honour about the King, a perſon of reverence*, then not farre from him having told me that *His Majeſtie* knowes not any thing of the buiſineſſe, nor did the *Divines* about him heare of any thing to that purpoſe. Therfore let his *perſon of honour* come out from behind the curtaine, & vouch his credit to be ſuch as *quolibet contradicente* we muſt believe him: when he appeares in his colours & makes good any ſuch offer as is mention'd, I preſume I may ſay that no apprehenſions of *trouble & hazard* will deterre ſuch *judicious* and *learned Champions* from entring upon any juſt & reaſonable vindication of truth.

The præſent concernment greater to reveale the Scotiſh Diſcipline, thẽ refute old adverſaries of Epiſcopacie.

a *Sr. Claud Somayi likelie to be no great friend to the Diſcipline.*

b *He offered no diſpute with the Kings Chaplaines about Epiſcopacie.*

In

In the meane time they doe but the dutie of their places in their *Royal attendance* (which the *Reviewer* calls the *Court artifice & their trade*) if they *watch the ſeaſons & diſtribute the houres of the Kings opportunities, wherein privatelie* (to avoyd the importune intervention of other civile buſineſſe, not to decline I know not what *contradiction*, which they are not in that caſe reaſonablie to expect from their modeſt fellow ſervants of the laitie, & I hope there are no *Clerical Diſciplinarians* there about, to *inſtill into His Majeſties tender mind how unſafe it is for his ſoul, & how litle for his honour*, to deſert the *Holie Church*, that is the *Epiſcopal* doctrine & government which came into the world with *Chriſtianitie* it ſelfe, hath for 1500 yeares enjoy'd a joint hæreditarie ſucceſſion, & æqui-univerſall diffuſion with the ſame, to joyne with a crew in a *Northerne* corner of *rebellious Covenanters*, if yow will have it ſo, for ought hitherto can be judg'd *enemies to God, to his Father, & to Monarchie it ſelfe*, if he will take it upon his *Father* or *Grandfathers* word. To put him farther in mind that his *Martyr'd Father* ſayd, *There are wayes enough to repair the breaches of the State without the ruine of the Church*, (it is the *Epiſcopal Church* that he meanes) To inſtruct him that he may as conſcientiouſlie *pardon* the *Iriſh* as the (a) *Scots*, & reward with a limited *libertie of their Religion*; & what other gracious encouragements he pleaſeth, the firſt fruits of their voluntarie ſubmiſſion to his government, *without impoſing the ſlaverie of any covenant*, or conditioning for a toleration in his other Kingdomes. And this to be (as it is) in reference to *a Parliament to be conven'd ſo ſoon as the State of that Kingdome will admit*. To aſſure him that this is very conſiſtent with *conſcience, honour*, (b) & all *Good reaſon*, & for ought they know, *repugnant to no law*, yea, to *linke the ſoul of the moſt ſweet & ingenuous of Princes* (too *ſweet*, too *ingenuous* indeed to have to deale with the rough-hev'd *Covenanters of the miſſion*) with thoſe (c) Golden chaines let downe from heaven, & reached out by the hand of a tender hearted father to his ſonne, in thoſe peerleſſe Counſels which the moſt prudent advice in the laſt Teſtaments of all his prædeceſſours can not parallel. To tell him then, That *his necke* (d) *is like the tower of David, builded for an armourie, whereon there hang a thouſand bucklers, all ſhields of mightie men.*

They tranſgreſſe not the dutie of their place by informing the Kings conſcience about.

The Primitive Doctrine & Diſcipline.

Eikôn Baſilikè cap. 14.

Præſervation of the Church.

a *Pardoning the Iriſh & tolerating their Religion.*

b *Eikôn. Baſilikè. conſcience, honour, reaſon, law.*

c *Inclining his mind to the Counſels of his Father.*

The *Biſhops* (e) *unluckie foot*, as he calls it, is viſible onely in *Mr. Baylie's* margin, As cloſe as he & others follow upon the ſent, not the leaſt tracke in *Eikôn Baſilikè* will in the end be found by them, nor by the whole packe of bloud-hounds other where.

d *Cant.* 4.

But to be ſure here as well as in 100 Pamphlets beſide is the foule *Scotiſh Presbyterian paw*, which beſmear'd *His Royal Majeſtie* while he liv'd, & would now ſpoyle that *pretious oyntment*, & caſt as ill a ſavour as it can upon his ſacred memorie being dead. Not the *Biſhops*, (f) but *God*, it may be ſometime by their ſubordinate Miniſtrie, ſtrengthened our *Royal Soveraigne* to

e *Eikôn Baſilikè penned wholely by K. Ch. 1. not a ſyllable of it by the Biſhops.*

f *God not they the ſupporter of the Matyr'd King.*

his laſt, in that which the lampe of natural reaſon, the leading ſtarre of *Catholike Antiquitie*, the bright ſun in the firmament of the *Word* & above all, that inexpreſſible light ſtreaming from the *ſpirit of God* revealed to him to be the ſafe *ſanctuarie of truth*. Not the *Biſhops*, but the (a) *Presbyterian Scots hardened their hearts* to thruſt their native King out of their protection, & *with out any compaſſion* did drive him from *Newcaſtle* to (b) *Holmebie*, which appeares to be the *fatal præcipice* where he fell. And theſe ſame men *continue after his*(c) *death to crie loud in the eares of his ſonne to take that direct path to his ruine*, rather then *root* or *branch*, or *ſlip* ſhall be left of the *Prælatical Clergie*, whom they would faine have lie *like dung upon the face of the earth*, & make a fat ſoile to pamper the *Presbyterian* in his luſts.

a *The hard-hearted Scotiſh Presbyterians.*

b *Holmebie the fatal præcipice to K. Ch. 1.*

Their (d) *gathering together His Majeſties papers*, (if they muſt needs have the honour of cauſing them to be preſented in a booke, with out a page or ſyllable of their owne) was but binding up that *bundle of myrrhe* which ſhould lie all night in the *Virgin breaſt* of his *Royal ſonne*, who maugre all the malice of his enemies, hath that beloved for his comfort. That *fall*(e) *of ungracious dew*, as the *Reviewer* Diabolically calls it, came from an higher region then the *Biſhops*. It was the *judgement of God given to the King, & by him his righteouſneſſe to the Kings ſonne*. It is *he* that here *comes downe like raine into this fleece of wool, this moſt ſoft, ſweet, & ingenuous of Princes*, & in gentle drops waters that pretious piece of red earth by his præcepts. And may this dew ſo proſper with him, that the (f) following words may have their accompliſhment in his reigne. *In his time may the righteous flouriſh, & abundance of peace* then & afterward, even *ſo long as the Moon endureth. May his dominion be* (as it ought) *from the one ſea to the other, & from the flood to the end of that* alter orbis, *that litle world* of his Kingdomes divided by the flood from the greater. *May they that dwell in the Wilderneſſe* of errour conteſt no longer, but *kneel before him & his enemies licke the duſt of his feet.*

c *Endeavours to make it ſuch to K Ch. 2.*

d *His beſt way to prævent it is conſorting with his Fathers booke.*

e *Wherein is divine wiſdome & Counſel.*

f *Pſ. 72.*

But by the way 'tis worth (g) the readers obſerving, & however cauſeleſſlie præjudiced, may invite him to be converſant in that moſt excellent booke, which in the midſt of that gall that drops from his pen, whoſe heart & hand were bent to blot it out of the opinion of men, hath by the providence of God ſuch a Chryſtal ſtreame of commendation to the world, for *Elocution, Reaſon, Devotion*, for *Imitable eſſayes of piety, wiſdome, patience, & every vertue* confeſſed; And he that will not be ſwayed with one word without reaſon, hath his Majeſties ſenſe from the mouth of his enemie, about the danger of the *Covenant* & the faction that ſtands for it, And may take it for the timous burning of a dying martyr, & have a care that among too many *ſerpents* & ſo few *doves*, his innocencie be not ſwallowed with the reſt.

g *Gods providence in ordering his commendations of this booke to proceed out of the mouth of the Reviewer.*

What followes may be worth *His Majeſties* notice, (h) being the aſſertion of no other man then *Mr. Bayliе*, not long ſince a pretended *commiſſioner for the Covenant*. That the ſame hand that penned the 27 *th. Chapter* in the booke entituled *Eikôn Baſilikè*, (which he calls *Epiſcopal*, but *His Majeſtie* knowes

h *The Reviewers ſeaſonable advertiſhment to the King.*

knowes very well to be *Regal*) did it on purpoſe *to ſeparate him for ever from all his covenant ſubjects*. And how (a)neare that came to the *heart, language, & writings of our late Soveraigne, let them who were beſt acquainted with his cariage & moſt intime affections at Newcaſtle & in the Iſle of Wight* ſpeake their conſcience. For the, two former we have more authentike eare teſtimonies then the *Reviewer*, & the laſt is demonſtrative out of all the papers that paſſed from him. To lay aſide for the time thoſe againſt which *Mr. Baylie* is, more maliciouſlie, then ignorantlie, prædjudic'd. His ſeverall (b) printed letters to *Mr. Henderſon* ſpeake his ſenſe about *Presbyterie* at *Newcaſtle*, & ſome what more at large may in due time, what he thought of it at the *Iſle of Wight*. Theſe, with other undeniable evidences, may render the *Reviewer* a mere *Sceptike*, if not rather a *knight of the poſt* unto the world.

a *K. Ch.* 1. *no Presbyterian in heart nor tongue at Newcaſtle & the Iſle of Wight.*

b *His papers to Mr. Henderſon againſt it.*

How it concernes Kings when they take in hand *Pallas target* to have the *face of* (c) *Epiſcopacie* on the *boſſe*, *King Iames* that had moſt of her wiſdome, could beſt tell. The experience whereof being too deare bought by his *Martyr-ſonne*, & commended in his *Teſtament* to our *Soveraigne*, the *Prælates* need not take up the *old Statuaries* cunning to contrive it. To be ſure (d) this both *Perſeus*, or *Presbyter*, here paints a *Gorgons head*, on every page of his booke, & twiſts every line with a ſerpent, hoping to make ſtones & ſtockes of his readers, who muſt ſubmit to his authoritie in ſilence, & ſtand fixt in what antike poſtures he aſſignes them. What ever ſome may doe out of ignorance & weakneſſe, we hope *the providence of God* will keep the King out of the Scotiſh Presbyters hands, & the *breath of his mouth blow* all ſuch flies & lice out of his quarters.

c *No Bishop No King.*

d *Ovid. Met. lib. 5. fab. 1.*

And thus much ſhall ſerve by way of anſwer or paraphraſe upon what the *Reviewer* hath brought in apologie for the *Diſcipline* of the *Kirke*.

In the next place he becomes a *nimble* (e) advocate, for the idol worſhip of the *Covenant*. Where I am glad to finde him acknowledging any ſuch thing as *reaſon* fram'd by the *Vniverſitie of Oxford* againſt it, having, not long ſince, heard this confident averre, (without a bluſh as I take it) in his chamber-conventicle at the *Hague* (where not any one that was preſent but knew what he ſayd to be moſt notoriouſlie falſe, except a poore ſillie creature or two that might be decoy'd in upon deſigne) *That not any thing hitherto had been objected againſt the Covenant*, whereas he could not be ignorant then, more then now, that this, with many other learned & rational tracts, had been long ſince publiſhed againſt it, & for ought I know muſt ſtand unanſwered to this day. Which affected falſitie ſo amuſed me & others at that time, that had not ſome prudential motives reſtrain'd us, we muſt have offered him ſome affront in the place. And at this it ſo prædjudiceth me againſt his credit, as I beleeve not a line in his booke for which he brings me no beter authoritie then his word. What he *ſpake* then he hath much adoe to refraine from *printing* now, onely mollifies (f) it with his canting about *the matter*. *To this day*, he ſayth, *no man hath ſhewed any errour in the matter of the Covenant*. I am ſure not any clauſe in

e *The Reviewers falſe profeſſion in publike contrarie to conſcience & vulgar knowledge.*

f *The ſame ſpeach now printed in effect.*

in its literal or myſtical ſenſe hath eſcap'd the diſcuſſion of thoſe acute *Antagoniſts* it hath found: & what this chymical *matter* ſhould be, that is of ſo ſubtile an extraction, I can not gueſſe. For the forming & taking it he prætends a *neceſſitie* their *adverſaries* impoſed which *neceſſitie* was nothing elſe but their owne juſt jealouſies & feares that an uncertaine multitude, the *neceſſarie* inſtruments, & indeed ſole ſlaves to doe the worke, could not be kept conſtant to the cauſe with out the awfull ſuperſtition of an oath. Which falſe fire is purſued with a thunderclap from the pulpit, whence damnation's daylie threatned to the inſtringers. And being thus driven into an airie caſtle which theſe engineers have fortified by the Mathematical ſubtiltie of their words, he ſayth, *neither fraud nor force ſhall reduce them, for they feare* forſooth *the oath of God.* Which *God* is no other then that *Baal Berith*, that *Jupiter Fœderatus*, to whom the *Iſraelites* made a ſhamefull defection after *Gideons* death, *Judg.* 8. 33. *'Ethekan e'autoîs tòn Báal diathéken*, ſo the ſeptuagint renders it. *They ſet up to themſelves Baal the Covenant* that is the falſe *God* or *Devil* of the *Covenant*. And yet this Mirio puts it to the quæſtion, & ſeemes to wonder *Why any that love the King ſhould hate the Covenant*, the whole deſigne & practice of which hath been ſo apparentlie deſtructive to his *Royal Father* & all the loyal ſubjects that he hath. Nay with all it is too well known, how many true (a) *lovers of the King*, but too deceitfull *lovers* of themſelves, who, through feare or covetouſneſſe, hoping to præſerve their eſtates & liberties, have been coſin'd into this courteous *Covenant*, & then by their jealous or wanton maſters, have been ſtript naked, turnd out to beg their bread, & regaine their ſouls & credit as they could. So that this ſtraight tie can in ſome caſes we ſee play faſt & looſe, & the ſtrictneſſe of it, whereof we have had ſo ſad an experiment, will be found onelie by the hands of the holie leaguers (for ſuch we know were the newnam'd *Independents* at firſt) to bind *Religion*, *Majeſtie*, & *Loyaltie* to the blocke, & then lay the axe to the root of them all, & *ſtifle* them from *repullulating* if they can. Therefore they that *manage the conſcience* whether of *Court*, or *Citie*, or *Countrey*, doe well if they poſſeſſe their Religious votaries with a particular full ſenſe of the inevitable miſerie that will follow them if they be catchd in this nooſe & adviſe them to whip all ſuch ſawcie beggars, ſuch *Whying Covenanters* from their gates.

No neceſſitie for the Scots to enter into a Covenant which is.

No oath of God but the Devil.

No wonder why the lovers of the King are no Covenanters.

a *The Cheat of the Covenant.*

b *The Scot-Presbytirian open unkindneſſe that is treaſon againſt the late King.*

The next taske of the Reuiewers Engineer-ſhip is to draw an out worke about the *open* (b) *unkindneſſe* (treaſon pretilie qualified in the terme) *againſt the* (obſerve he ſayth not our) *late King*, which he makes of ſo large a compaſſe, that all the *Presbyterian* credit he can raiſe will never be able to mainraine it for an houre: which this skillfull officer foreſeeing, deſpaire puts him firſt upon a ſalie, where the Ghoſts of *Wickliffe*, & *Huſſe*, & *Luther*, & with a brazen piece of falſhood, his *Diſciples* are draw'n out to aſſault his dangerous enemie in his trench. For (which he knowes (c) as well as I can tell him) there are other parts of the *Reformed* world beſide *England*, & thoſe of *Luthers Diſciples*, that keep up *Epiſcopacie* (d) to this day. And forgetting in part what he hath

c *Biſhops in other Reformed Churches.*

d *The Reuiewers inconſtancie.*

hath ſayd allreadie & minding leſſe, what he ſhall babble otherwhere about the buſineſſe, he tells us here 'tis *the violence of ill adviſed Princes*, which when he pleaſeth, he makes the *Policie* of the *Biſhops* themſelves that hath kept up this *limbe of Antichriſt*, he meanes the *Epiſcopal* order in *England*. Since the firſt *Reformation* whence hath come the perpetual trouble in our land the Hiſtorie of the Schiſmatical *Puritans* will ſufficientlie ſatisfie any man that will ſearch. And how the *Church* & *Kingdome* are now at laſt come *ſo neare the ground* the *Diſciplinarian* practices will evidence. But the *Scotiſh Presbyterie* that gave the firſt kicke at the *miter*, & hath ſince lift up the other leg againſt the *Crowne*, may chance to catch the fall in the end, having now much adoe to light upon its feet.

Having (a) made his retreat he begins to endeavour the maintaining of his maſterpiece by degrees, & tell us, *Their firſt conteſts ſtand juſtified thus day by King & Parliament in both Kingdomes* Anſ: And muſt ſo *ſtand*, I ſay not *juſtified*, till *King & Parliament* meet once againe in *either* to conſider, whether with out a new ratification by their favour, your after *conteſts* make not a juſt forfeiture of their gracious condeſcenſion to your firſt. *His Majeſtie* of ever bleſſed memorie hath told you *His charitie & Act of Pacification forbids him to reflect on* (b) *former paſſages*. Which argues ſome ſuch *paſſages* to have been as were not very meritorious of his favour. And though his *Royal charitie* may ſilence, it doth not *juſtifie* your *conteſts* by that *Act*.

The borders of Scotland being as well *His Majeſties* as *yours* (though you keep to your *Presbyterian*(c) ſtyle, which affords no proprietie to others then themſelves, & yeilds very litle communitie to *Kings*, *the King*, *our borders*) I hope it was free for him to move toward them as he pleas'd. If your reſiſtance to the Magiſtrates he deputed made him for the ſecuritie of his perſon come attended with an armie for his guard; or if the rod & axe could inflict no pænal juſtice by vertue of the judge's word upon a banded companie of miſcreants at home, & therefore ſent abroad to crave the regular aſſiſtance of the ſword; no *lawes of God nor your Countrey* dictates any *juſt or neceſſarie defenſe*, which is nothing but an *unjuſtifiable rebellion*: Nor can *Dunce law*(d) ſo juſtifie your *meeke lying downe in your armes*, but that, if the *King* would have made his paſſage to you with his ſword, you might have juſtlie been by a *more learned law* helpt up with a *halter* about your *necke*.

The novations in(e) *Religion* were not ſuch *a world*, but that two words, *Liturgie & Canons* may compaſſe it. What was in them *contrarie to the lawes of God* hath a blanke margin ſtill that requires your proofe, & that any were to the *lawes of your Countrey* will never be made good, having the *King* & *Lords of the Counſel*, I meane thoſe of your Kingdome that did approve them.

The *power in*(f) *your armie to diſſipate the Kings* is but a litle of Pyrgopolynices breath. *The eaſie conditions* given you to retreat may be attributed to *His Majeſties* mercie & averſeneſſe from bloud, not to his apprehenſion of your power.

a K. *Ch.* 1 *never juſtified the Scotiſh conteſts.*

b *Eikôn Baſilike* Ch. 13.

c *The King may bring an armie to the Scotiſh borders.*

d *A lawe above Dunce law.*

e *Liturgie & Canons contrarie neither to the lawes of God nor Scotland.*

f *The Reviewers brag* K. *Ch.* 1. *gave the Scots too eaſie conditions.*

):( ):(The

The Kings ſecond coming toward you with an armie (a) was upon no *ſerious motion of the Biſhops*, who had no ſtroke in his Councel for warre, but upon the *fierie trial* you put him to by that many flagrant provocations, wherewith you & other incendiaries nearer home daylie environ'd him, who fearing the precedent accommodation by peace might afford reſpite for a farther more particular diſcoverie of the principal actours in & contributers toward the late warre, & expoſe many conſiderable brethren to a legal trial, notwithſtanding the agreement contracted; impatient ambition having allreadie been too much impeded by obſerving the eaſie conditions you mention made the firſt breach, & according to the right account firſt rais'd a militarie power, which *His Majeſtie* had very good reaſon to ſuppreſſe. The ſucceſſe you had by your firſt impreſſion upon part of *His Majeſties* Armie at *New-bourne*, & your eaſie purchace of the *Towne* of *New-Caſtle* was not ſuch as cleard the *paſſage to London*, (b) without the farther hazard of which you were too well payd for your ſtay in *Northumberland*, & inſtead of a *rod* that was due, you caried too honourable a badge at your backes of *His Majeſties meekneſſe*, when the ſecond time you returned in peace.

a *He had good reaſon to raiſe a ſecound armie againſt them.*

b *The Scots ſucceſſe at New bourne opened not a paſſage for them to London.*

What paſſed after your packing away (c) to the raiſing of the new armie you ſpeake of you may reade & bluſh, if you have any grace, in the former part of *His martyr'd Majeſties booke*, if you have none, you may, as I beleeve you doe, laugh in your ſlovenlie ſleeve to ſee your prompt ſcholars come to ſo good perfection, & copie your owne rebellion to the life. The *Biſhops* then were litle at leiſure to looke abroad to any ſuch purpoſe, being happie if they could get an houſe for their ſhelter from the *threats* & *ſtones* that flew very thicke about their eares, the rabble rout at *London* by that time being well inform'd what effectual weapons *Stones* & *Hoodes*, & ſuch like as furie on a ſodaine could furniſh, had been againſt blacke gownes & white ſleeves at *Edenburgh* before.

c *The Pr. Scotiſh Rebellion copied by the Engliſh.*

That any armie could at that time be raiſed, when the Kings (d) *Forts, Magazines, Militia, Navie*, were ſeizd into the hands of your Rebell brethren, was a ſpecial marke of divine providence cleare in ſo happie ſucceſſe, as he that ran might then have read their ruine writ by the fingar of God had not the blacke cloud of our ſinnes eclips'd that light, blotted out that handwriting, & ſhour'd downe vengeance upon our heads.

d K. *Ch.* I *his raiſing an armie a ſigne of divine providence.*

That ſuch *earneſt & pitifull entreaties* (e) ſhould be made to ſtrengthen the arme of fleſh, *by Gods people*, in *Gods cauſe*, after ſuch divine revelation that this was the appointed time wherein Chriſts Kingdome was to be exalted on earth, that the Saints ſhould flouriſh, laugh, & ſing at the downefull of that man of ſinne, &c. Is a note me thinkes that ſpoyles all the harmonie of the reſt.

e *The Rebells faint in their faith notwithſtanding the revelations they pretend to.*

That upon ſuch earneſt entreaties the Scots (f) were oblig'd to come in is not to be found among all thoſe *eaſie conditions* made & their double former returning in peace.

f *The Presb. Scots coming in no condition of the peace*

Their

Their feare of a *third* (a) *warre to passe over their brethrens carkasses to themselves* is a ſtrong argument of their guilt, that their adviſe & ſome other aſſiſtance had *paſſed over* the late agreement made between *His Majeſtie* & them to promote that horrid rebellion againſt him.

That ſo many *interceſſions* (b) *with the King for a moderate & reaſonable accommodation* had been uſed by them, was a reliqué of Poperie they kept notwithſtanding the reformation they had made, & they did truely ſupererogate in that worke, no law of the three Kingdomes (I take it) making them umpires between the King & his ſubjects, nor is it yet reveal'd to the world what divine authoritie they had (as was pretended in their Remonſtrance) to come *in the name of our Lord & Maſter* (c) *Ieſus Chriſt, to warne the King that the guilt which clavv'd ſo faſt to his throne & ſoul was ſuch, as if not timely repented would involve him & his poſteritie under the wrath of the everliving God.*

For how *moderate*, how *reaſonable* (d) *accommodation* they mediated appeares in the 19 propoſitions, to the ſubſtance of every one of which their *unreaſonable* brethren adhæred to the end.

That they were at any (e) time *ſlighted & rejected* is a mere calumnie of the Reviewer, he would have told us when, & where, if he could. That al they ask'd was not granted, (f) was upon unanſwerable reaſons, which *His Majeſtie* render'd in his publike Declarations about the Treaties, &c.

That they & their *fainting* (g) *brethren* were ſo eaſily perſwaded to enter into a *Covenant* together is no great mervaile, *His Majeſtie* tells them. *Solemne leagues & Covenants ..... are the common road uſed in all factions & powerfull perturbations of ſtate or Church ..... by ſuch as ayme to ſubdue all to their owne will & power, under the diſguizes of holie combinations.*

The expreſſe articles in the Covenant, for the præſervation of Royaltie, &c. are ſpun ſo fine, & woven ſo thin, as that *white vaile* can not hide the face of that *blacke rebellious divel* that is under it.

Whereof they being conſcious that had been very well acquainted with the myſterie, no leſſe then an *whole* (h) *armie* together, conduct us to the perfect beholding the ſweet countenance of this late *Baal Barith* as he lies. *We crave* (ſay they) *leave to beleeve that an accommodation with the King, in the way & termes you are upon, or any as all, as the caſe now ſtands, that ſhall implie his reſtitution; or ſhall not provide for his ſubjection to trial & judgement, would firſt not be juſt before God or man, but many wayes evill. Secondlie, would not be ſafe. 1. The Covenant engaging to the maters of religion, & publike intereſts primarilie & abſolutelie* (marke that) *with out any limitation, & after that to the preſervation of the Kings perſon & authoritie, but with this reſtriction*, (marke this too) *viz. In the preſervation of the true religion & libertie of the Kingdomes. In this caſe, though a Cavallier might make it a queſtion, yet who will not rationallie reſolve it, That the preceding maters of religion & the publike intereſt, are to be underſtood as the principal & ſupreme ma-*

a *Their guilt made them feare a third warre.*

b *Their worke of ſupererogation in interceding.*

c *Their Remonſtrance.*

d *They mediate for no reaſonable accommodation.*

e *Were never ſlighted nor rejected.*

f *Were juſtlie denyed.*

g *Covenants the common road for factions.*

h *Remonſt. about the Treaty in the Iſle of wight.*

ters engaged for, & that of the Kings perſon & authoritie as inferiour & ſubordinate to the other. 2. That where perſons joyning to make a mutuall covenant, if the abſent parties ſhall oppoſe it & the maters contein'd in it, ſurelie that perſon excludes himſelfe from any claime to any benefit therefrom while he continues ſo refuſing & oppoſing. So that you ſee notwithſtanding the *expreſſe articles for the preſervation of* Royaltie, *His Majeſtie* may be brought to his trial, & all his poſteritie too, when the holie brethren can catch them, be murder'd at their owne gates according to the *expreſſe* ſenſe of ſeverall *articles in the Covenant for maintenance of religion, & libertie. And what unkindneſſe was here in the Scots to their King?* Beſides, whoſoever will take the paines to compare the particulars in the *Scotiſh Remonſtrance* which they brought in their hands when they came in upon the *Covenant*, with thoſe in the accurſed *Court* proceeding againſt *His late Royal Majeſtie* may be able to doe *Doriſlaw, Steel, Cooke, &c.* ſome litle courteſie in their credit & pleade for them that they drew not up, but onelie tranſcribed a charge brought long ſince from *Edenburgh* to *London*. And yet *what unkindneſſe was here in the Scots to their King?*

The Covenants deſtructive to all the Royal line.

The charge againſt K. Ch. 1. taken out of the Pr. Scots Remonſtrance.

There is yet one thing more whereof upon this mention of *Remonſtrance* & *Covenant* I can not but advertize my reader having but lightlie touch'd upon it before. That whereas the Scots in their Covenant confeſſe *before God & the world many ſinnes* whereof they were guiltie, & for which they deſire to be humbled. Viz. *That they had not as they ought valued the inæſtimable benefit of the Goſpell. That they had not laboured for the puritie & power thereof; That they had not endeavoured to receive Chriſt in their hearts* (marke that) *nor to walke worthie of him in their lives; Theſe men tell the King in their remonſtrance, That they come in the name of their Lord & Maſter Jeſus Chriſt, to warne him about the guilt of* I know not what *ſinnes* they there heape togethet upon his ſoul. A very likelie ſtorie to beleeve, That Chriſt had ſent them into England with this covenanting paper in their hands; who had ſhut him out of doores very latelie, & would *not receive him into their hearts.*

The Presb. Scots wicked Impoſtours, no meſſengers of Chriſt.

Notwithſtanding all the pretended glorious ſucceſſe, obteined more by the name then exploits of the Scotiſh armie, the oppoſite partie was not ſo fullie ſubdued, but that the multitude of garriſons, (beſide *Newarke* which might have coſt them deare) ſurrender'd after *His Majeſties* leaving *Oxford* make a great flame in the *Burningbuſh* which your zealous friend *John Vicars* hath kindled.

The Kings partie not ſubdued when His Majeſtie left Oxford.

You will hardlie perſwade any your *judicious comparers* of this your preface with the many treacherous practices you had uſed, that *His Majeſtie* in the greateſt neceſſitie would not have choſen rather to have caſt himſelfe into the mercileſſe yet more merciſull *armes of the ſea*, then without the ſtrongeſt *deliberate* engagement into the perfidious & more fluctuating *armie of the Scots.* Nor yet had all your underhand oathes & promiſes prevaild for the unhappie credulitie of a moſt pious & prudent King, if ſome better credit in all likelihood, had not interpoſed it ſelfe, which it may be was more *deceiv'd* then *is deceived.*

The King not neceſſitated to caſt himſelfe upon the Scots.

deceived. Therefore your ſtorie about *London*, *Lin*, *Holland* & *France* is a greater circuit then *his Majeſtie* toke in his deſigned journey to *Newarke*. The *promiſe* of *ſatisfaction* that caried him thence to *New-Caſtle* might have long before been his conduct to *London* if *Religion* & *Reaſon* might have been permitted to goe along which him.

He had promiſed all reaſonable ſatisfaction before.

That he gave not what you expected, that is to ſay his *Royal* ſoul to the *Divel*, his *old oathes* might very well hinder him, for I pray tell me why a King as well as a Rebell may not *feare the oath of God.*

His Religious adherence to his old oathes.

It is not unlikelie that the prime leaders of the Engliſh armie were at that time weartie of your companie, who fill'd the beſt of their quarters, & did leaſt of your ſervice, Nor that you were out of heart as wel as reputation by the ſignal victories to a miracle all moſt obteined againſt you, by, not your companion good Sir *James Grahame*, but the *Thrice renowned Marqueſſe Montroſſe*, whoſe proceeding had been moſt ſucceſſefull & happie, & may they ſtill be for *His Majeſties* affaires.

If there were ſuch diviſions in Scotland, what could better compoſe them then the perſonal preſence of the King? but this was not according to the *Kingdomes libertie* meant in the third article of the *covenant*, *In the preſervation of which*, that is, ſo farre as you thought fit to make conſiſtent with which, *& in the defenſe* of what they call *the true Religion*, which you tooke for granted he never intended to complie with, you had ſworne *to defend the Kings Majeſties perſon*, & that is one of the forenam'd *expreſſe articles* to that purpoſe. *The hazard of a warre* weighed heavier in the balance of your counſels then the *hazard* of his Royal perſon in the hands of his irreconcileable enemies: forgeting that the *worke of righteouſneſſe* in performance of your promiſes would have been a more laſting *peace*, *& the effect of that righteouſneſſe*, *quietneſſe & aſſurance for ever.*

The King's preſence might beſt have compoſed the diviſions in Scotland.

Iſai. 32. 17.

The ſectarian Armie which you ſcarce durſt have call'd ſo at that time, had otherworke then to goe into Scotland but that your hollow-hearted profeſſions to the King, who was in no very indifferent caſe to make ſure conditions of advantage to himſelfe, made him order the ſurrender of his garriſons into their hands. So you ſay'd *His Majeſtie* from *the racke* to bring him to *the ſcaffold*, And you with your Brother-Presbyters eſcap'd the like torture then, but if you goe on to ſtretch your conſcience till it cracke, we ſhall ſee as well the puniſhment as the guilt of that murder glowing at your heart.

His garriſons ſurrendered upon the counterfeit profeſſions of the Pr. Scots.

After two ſuch accidental confeſſions wherein your *Armie* demonſtrativelie ſhew'd themſelves either falſe fooliſhlie credulous or cowards at beſt you reckon up ſeveral conveniences of *His Majeſties being in one of his houſes neare London*, when it had been ever before pretended to the poor deluded people that he was to be brought to *his Parliament in London*. And this you did upon the fayth of *that Parliament*, *which* you ſay *kept up a ſectarian Armie againſt you*. A very good argument to prevaile with you for their credit. *Upon ſuch termes as ſhould be ſatisfactorie to the King*, particularlie mentioned

They obteine no termes ſatisfactorie to the King.

in the paper deliverd to the King *by the Committe of Eſtates upon the 15 of May* 1646. & noted in that of *June* 8. *to the ſpeaker of the Houſe of Peers, ſubſcribed: By his affectionate friends & humble ſervants, Lauderdail, Johnſton, Hewrie* Kennedie (your owne potent good Lord, &c.) *That if His Majeſtie ſhould delay to goe about the readieſt wayes, & meanes to ſatisfie both his Kingdomes, they would be neceſſitated for their owne exoneration to acquaint the Committee of both* Kingdomes *at London that a courſe might be taken by joint advice of both* Kingdomes, *for attempting the juſt ends expreſſed in the ſolemne league & Covenant.* By which His Majeſtie was to bring ſatisfaction to them & you, not (as you ſay) *to receive termes ſatisfactorie to himſelfe.* Wherein becauſe he made not what haſt was required, you *exonerated your ſelfe* of all the malice you had unto his perſon & made an end of his dayes, which was juſt *the end* you aim'd at in *the Covenant.*

Their injuſtice, unkindneſſe imprudence

This being the true caſe, you aske, *Whether it were any injuſtice?* Yes, to impriſon his perſon by confining him to an houſe, & to weaken his power by robbing him of his garriſons, *Whether any unkindneſſe?* Yes, to give up your native King, who you confeſſe caſt himſelfe on your *protection*, to them who were ſo far from affording him any of his *palaces neare London*, that it was death for any man *to harbour him in his houſe. What imprudence* it was, let the beſt politician of you all ſpeake, becauſe ableſt to judge; Or the worſt, who by this time can evidence, how beſotted you were to your utter diſrepute & deſtruction; What advantage at that time you had to lay the faireſt colour upon the fouleſt fact that ever you committed & win the world, by an after-game, into an high opinion of your truſt; What, to gaine the length of your line in the libertie of Religion or lawes; And, as for wealth & honour, you might, upon ſuch a merit, in all likelihood, have had, what the vaſteſt ambitious Helluo could aske, or three luxuriant Kingdomes could yeild you. Whereas now yon have ript up your falſe hearts, & throw'n your guilt in the face of the ſun; ſo that the *ſound* of your rebellion *is gone into all lands*, & your treacherie travailes in a proverbe even *to the ends of the earth*; Your Religion hath many times ſince ſtruggled for life, which the mercie, or temporizing ſubtilitie of your *ſectarian enemie* hath preſerv'd, & your lawes have taken their libertie from his ſword; He deteines at this time the wages of your wickedneſſe in his houſe, & your honour not long ſince kiſſed his foot, & by *fower Commiſſioners* humblie waited on him to his doores.

Their deliverie of the King's perſon was a ſelling him to his Enemies.

But you come to a cloſer queſtion, *Whether the deliverie of the Kings perſon were a ſelling of him to his enemies?* Anſ: It may be ſuch for all that you ſay againſt it. Your Maſters are not allwayes wont to pay your arreares upon ſingle ſervice, I hinted even now that your miſcariages of late have cut you off a good ſume that is behind, which by Ordinance of Parliament is to be diſpoſed otherwayes.

Let *the capitulation* have been in reference to what it will, & *the Act* of what you call *the Engliſh Parliament* exclude the *diſpoſal of the King*; we know that

that was the ſubject of many papers that paſs'd between you, which were penned with ſo much colluſion & cunning, that any broker might ſee a bargaine was driving between craftie merchants, till, having clapt hands, the one brought his rich commoditie to *Holmebie*, & the other pay'd his money at *New-Caſtle*.

The unexpected evil (for I muſt alter the number & admit of none but the murder of the King) *that followed, which no mortal eye could foreſee any mortal heart* might *fore feare*, & the well affected brethren have prevented, if they pleas'd. *The Armies rebellion* is very nonſignificant language from your pen, unleſſe figurativelie expreſſing the vengeance of God upon that rebellious citie, which *with her golden cup had made the Land drunke, & the Nations mad with the abundance of her wine.* Ier. 51. 7.

They might have prevented the murder that followed.

What you call *deſtroying the Parliament* was but the plucking up & throwing out of the way that rotten root, the ſtocke & faireſt branches whereof had been cut downe by the keen axe of a violent vote long before.

How *readie* theſe *Scots* (which the Reviewer muſt vindicate) were *to the utmoſt of their power to have prevented the miſchiefe in the murder of the King, & what hazard they ran of what was dearеſt to them* appeares by their haſt to come in to Duke Hamiltons partie, & the large contributions they gave toward the raiſing an armie to that purpoſe. To make good the proverbe. *Murder will out*, the next words implie the Reviewers confeſſion. *The hard meaſure they had often receiv'd from the King* ſtucke then in their ſtomakes, & would not out till now, with their malice impoſtumated in his bloud. *Then they did not in time, & unanimouſlie ſtirre to purpoſe for that end, they are indeed to anſwer it to God, who were the true authours thereof.* And who they were let the Scotiſh pulpits (I meane not their Presbyters) ſpeake out. *The innocencie of the Church* is not *cleard in the following treatiſe* to be ſo much as Pilates, they can not *waſh their hands* in it, nor their mouth. They made the *tumults* they never asked *what evill he had done*, & this Royal *bloudwill* be *upon them & upon their children.*

They were not readie to the utmoſt of their power.

An old grudge the reaſon why they were not.

S. Matth. 27. 24.

But here comes up a ſecond part of their venemous vomit (for though they caſt the *temptation* upon the *ſerpent*, they charge the *original ſinne* upon the *King*) *The King gave not his good ſubjects ſatisfaction by granting all their demands which they found moſt neceſſarie & due*, This they ſay [by the mouth of the Reviewer] *was the cauſe of the many miſeries*, & if there be any connexion, was the cauſe why they ſtirred not in time, & what's the meaning of this but Caiphas's expedit? *It is very expedient* very neceſſarie *he die for theſe people*, & (thankes good Presbyter Scot) pay this debt of *ſatisfaction* in his bloud Which concluſion is no ſooner diſpatched, but like very logical Rebells, they fall preſentlie on making a new ſyllogiſme, & prepare a ſecond *argument of the axe. The very ſame cauſe ties up this day the hands of Covenanters ----- could they have* (that is they can not have) *the young King to joyne with them in their covenant, to quit his unhappie Biſhops, to lay aſide his formal & dead*

The Kings not granting all demands.

They beare the like grudge againſt K. Ch. 2.

& dead liturgie & the ſatisfaction to his good ſubjects which they finde *neceſſarie & due*; He hath drawn ſome what beſide his limbes from the loynes of his father; though *the ſerpent* hath not reach'd him *the fruit* of the forbiden tree, he hath tranſmitted as much malignance in ✻ *the barke*. Ergo when they get him into their hands (which God forbid) tis but talking a litle with the Phariſees & Prieſts, taking the money according to the covenant, They have made the premiſes & may then, ſit at home with their hands in their pockets, being well aſſur'd the concluſion muſt ſollow, *quia expedit, It is very expedient another man*, becauſe *another King* (which the hand of heaven powerfullie prevent.)

✻ *In libro Cap.* 1.

The Reviewers politike flaterie.

To draw him into the net, this decoy ducke courts His Majeſtie with more truth then good meaning; for he puts it into a parentheſis I'obſerve, that when hereafter it ſhall be left out, the Scotiſh Reviewer & Remonſtrances may not jarre in their expreſſions. [*A lovelie, hopefull, & promiſing Prince, for all naturall endowments, as this day breathes in Europe, or for a long time has ſway'd a Scepter in Britaine*] And yet *this lovelie Prince* without taking the Covenant &c. ſhall not *breath* nor *ſway the ſcepter in Scotland*.

Eccleſiaſt. 12. 6.

With which & ſome other ungracious principles a neſt of theſe unluckie Northerne birds did latelie beſiege him, not in his cabin, [for his fathers worke lay upon their hands, when he was there they wanting then the *iron inſtrument* to cut the *ſilver cord* of his life] but in his Royal bedchamber at the Hague. And going home, it ſhould ſeem by the weeping croſſe, they & the good people, becauſe they *can doe no more*, *ſit downe* with mournfull eyes, till occaſion be adminiſter'd that by *Dunce law* (which holds as well againſt the ſonne as the Father) *they can doe no leſſe then lie downe in their armes for their juſt & neceſſarie defenſe*. But they *hold here* & 'tis time I thinke, ſor *they have tranſgreſs'd too farre the bounds of an epiſtle*.

CHAPTER I.

CHAPTER I.

The Scots bold addreſs with the Covenant to K. Ch. 2 Their partie inconſiderable. The Bishops method, language, & matter aſſerted. The quaſtion in controverſie unawares granted by the Reviewer.

The unſeaſonableneſſe of the Scots coming to the King at the Hague.

WHile Sixe *walking Images*, the pretended *Commiſſioners of the Church & Kingdome of Scotland*, that is to ſay, a ſelected packe of the moſt zealous diſciplinarian faction, which had fairlie wrought the deſtruction of both, were, with the greateſt impudence that ever was heard of, preſſing into His Majeſties ſad & moſt diſconſolate retirement at the Hague, when *he held backe the face of his throne, & had ſpread his cloud upon it*, *When his face was foule with weeping, & on his eyelids the ſhadow of death*; While, with the higheſt crueltie that could be, inſtead of *condoling his moſt lamentable afflictions*, beyond the tyrannie of Jobs comforters, they were going about not onelie to lay open in his ſight, but to thruſt violentlie that *bloudie axe* (*the Covenant* I meane) which had cut off his Royal Fathers head, into his hands; This reverend & reſolute Prelate ſteps in between them & the Court, throwes in their eyes the guilt not onelie of their late actions, but of their old *Antimonarchical* as well as *Antiprelaticall* government it ſelfe, not ſo much hoping to amuze them, or ſtop them in their progreſſe to the King (whoſe adamantine face, & elephantine feet, he knew would breake through all the briars & thornes that the hand of truth could cut out of that Northerne wilderneſſe of errour, & lay, though ne'r ſo thicke, in their way) as to ſet the marke of that beaſt in their forhead, which deſtroyes *root & branch* of Religion & Lawes, of Regall & Apoſtolical government, yea & of the libertie of the people, that all well affected to any of theſe or themſelves might have ſeaſonable *warning* to get out of their way, or gather ſtrength to hunt this wild monſter out of the world.

Iob 26. 9.
Iob 16. 16.

The ſeaſonable ſucceſſe of the Biſhops Warning.

Which accurate Remonſtrance of the Biſhops carying with it the higheſt authoritie of their *Aſſemblie* acts provincial & general, of the concurrent ſenſe in the writings of many their deified Divines prevail'd with all impartial & advertend perſons to bring this glittering *Godeſſe* of the *Scotiſh diſcipline* to the touch, to diſcover all the dirt & droſſe whereof every limbe of her is made, & reduc'd many, her before incautious worſhipers, to a better practice of their dutie, & opinion of the Catholike truth. So that the ſhrine trade being very likelie to goe downe, & the craftſmen's gaine to faile, this Demetrius, as it hapens, at a diſtance from the great companie of his brethren, adviſeth onelie with one of his tribe & 3. or 4. the idolatrous worſhipers of his imaginations, & cries aloud in print *Magna eſt Diana, Great is Diana* of the Scots. yea, ſo great he makes her in the very firſt page of his booke as if ſhe were Queen of heaven & earth, no other divine providence but hers *able to recover*, as he ſpeakes, *the wofullie confounded affaires of the King, & no other nations hands upon the earth but the Antiprelatical* be the inſtruments to effect it.

The Scotiſh Presbyterians an inconſiderable partie.

Whereas they are at this time the moſt inconſiderable faction in His Majeſties Dominions, being kept at a bay by the preſent tyrannie in England, having ſuch diſtractions & diviſions among themſelves, ſo intermingled with a Royal & Independent partie, that let them talke or write what they will; they can make no muſter roll of their owne ſtrength, & durſt they ſpeake out their deſires, or could their guilt permit them an aſſurance of ſecuritie & protection, they would with all their hearts take ſanctuarie in the perſon, aſwell as hitherto they have done an abuſed authoritie from the name, of their King, & caſt themſelves with their *covenant*, & their claimes, to all former *conceſſions*, even touching their *diſcipline*, at his foot. But *deſperatione ultima in furorem animus convertitur*, inſtead of that they turne deſpaire into madneſſe, hoping onelie for ſome miracle to be wrought by the hand of God, that they may have companie in their ruyne. *Naturali quodam deploratæ mentis affectu morientibus, gratiſſimum eſt commori.* But we are told *the hopes of ſuch hypocrites ſhall periſh*, That *they ſhall be cut of, & their truſt be but a ſpiders web.*

Sen Consrov. Iob 8.

The Biſhops method appoſite to his matter.

Having done his crie, he begins to chop logike with the Biſhop, complaines of his method, though moſt appoſite to the purpoſe, calls for *Scripture, Fathers, Reaſon*, as if diſciplinarian practical inſtances required the ſtrength of any of the three, unleſſe the vertuous precedents of Father *Iohn of Leyden*, or *Kniperdolin* ſhould come in, as they may in judgement againſt the Scots. He admits of the

His prooſe po by tenets

Biſhops

Biſhops proofes (&I am very glad he doth) but as *by tenets, belonging litle or nothing to the main queſtion*: Whereas if *The overthrowing the right of Magiſtrates to convocate Synods*, &c. Chapt. 2. *Subjecting the ſupreme to their cenſures.* chap. 5. *Cheating him of his civile power in order to religion.* ch. 7. be but *by tenets; Their challenging this exorbitant power by divine right.* ch. 8. *That the exerciſe of it is hurtfull to all orders of men.* chap. 12. *Belong litle or nothing to the maine queſtions about the diſcipline*, it ſhould ſeem we muſt climbe heaven for the height of the controverſie, & ſee whether it will ſuffer God any more then the King, to ſit ſure in his throne, & have the ſupreme government of the world. The *heape of calumnies* he mentions is a faythfull collection of hiſtoricall narrations, which requires not the *credulitie of the ſimple*, but the ſearch of ſedulous people, if diſtruſted, who may take the other bookes in their way, & ſatisfie themſelves about what *paſſages* he pretends to be *detorted*.

If any of the Biſhops *allegations* are coincident with them in Lyſimachus Nicanor & Iſachars burden, they have two witneſſes at leaſt to quit them at the barre, & need not ſtand to the mercie of Iudge Baylie for their pardon. Whatſoever were the ſufferings of the authours Mr. Corbet & Mr. Maxwell the Reverend Arch-Biſhop of Towmond, truth & integritie ought not to be danted, The hand of heaven is not allwayes guided by the mouth, nor Gods judgements diſcernd by the eye of the Diſciplinarian brethren, though moſt commonlie we heare of no leſſe then the murder of the beſt men, when they make themſelves diſpenſers of his puniſhments. I am crediblie informed that Mr. Corbet was murderd by the Iriſh, the Arch-Biſhop, ſtript naked & left deſperatelie wounded, but by Gods mercie recover'd & ſince died a natural death. What ſpirit it is that hath coſind Mr. Baylie into this uncharitable beliefe of Gods ſtrange puniſhments in their ends, or rather fram'd contrarie to his conſcience this raſh judgement in his mouth I leave to the Chriſtian reader to conjecture. Had the like befallen any couple of his brethren, he would have writ with their bloud ſome red letters in the Calendar, & made them currentlie paſſe for two Martyrs of the diſcipline. If what the Biſhop & they have jointlie publiſhed be fullie aſwered by Mr. Baylie in *his booke printed at London, Edenburgh & Amſterdam*, becauſe the weight of the preſſe addes every time more ſtrength to his arguments, for I know not elſe to what purpoſe he mentions the ſeverall impreſſions) he might have ſav'd this labour of Reviewing, & publiſh'd a fourth editon of it at Delfe.

His allegations confirm'd by others.

The Reviewers raſh & uncharitable judgements about the ends of Mr. Corbet & Arch-Biſhop Maxwell.

His vanitie in mentioning the frequens impreſſions of his booke

After ſo much præjudice the Biſhop is beholding to you for his

His language more bitter then the Bishops & his hast greater to vent it.

hearing, & since you have tasted the *sweetnesse of his spirit*, *& soberness* of his language *in his first page*, you doe well to spit out the bitternesse of your owne in a mad epistle before your booke.

No regard wanting in the Bishop to Scripture nor reverence to th Reformed Churches.

If any *regard* had been wanting in his Lordship *to the passages of Scripture whereupon* you *build* your *Antiepiscopal tenets*, the quotations would have been some what more numerous in your Review. That no *reverence* should be required *to the harmonie of the Reformed* he takes care in the third paragraph of his booke where he sayth *he hopes there is nothing whereof he convicteth you but will be disavowed..... by all the Protestant Churches in the world*, which it should seem they may doe & yet agree with you in the *maine of your discipline*, for you calld all those but *by-tenets* ev'n now. That they doe so beyond a non admission, to a *rejection* of our *Episcopacie* as *Antichristian* (between which as I take it there is some difference) I desire you to tell us where.

Nor respect to the Magistrate and lawes.

What *respect* the Bishop beares *to the Civile Magistrate & lawes*, appeares best by his vindication of just authoritie to them both against your disciplinarian incroachments. His Lordship doth not *forget by what authoritie your discipline is established* though the extravagance of your practices stands not justified by that which yon pretend to. If your rule doth, it doth not quit it selfe of censure, in reference to its reception otherwhere, because vested with the power of a *civile law* in Scotland; nor is that law unalterable when a future Parliament may take into consideration the inconveniencies that accompanie it. The Bishop need not be *grieved*, being as ignorant as your selfe (& you are enough, as King knowing as you would seem) *that His Majestie doth not at all question the justice*, because he doth not the *legalitie* of these *sanctions*. Therefore his Lordship may *thinke* on, *& speake* on when he pleaseth more about this busines, & yet vouch with out a *marke* loyaltie in his face; nor (for ought you draw from him) need his veines be so emptie, nor his stomake so sharpe set as *to eate his former words*, much lesse be so desperate as *to burne his whole booke*, the consistence of it with his toughts, & professions laying no *slander upon the King, & his Royal Father of ignorance, & injustice, the one having established, the other offering to establish by your civile lawes such a Church discipline* as is mentiond, both having done it upon most unreasonable importunitie, without any know'n inclination to, or approbation of the same, Farther, what *a slander* this would prove, upon your grounds (beyond the irreverence toward any actions of a King) which is haled hither in a forced consequence by the cords of your malice may be guessed by the Royal Father's confession in his solitude. *If any shall impute my yeilding to them* [the Scots] *as my failing, & sinne, I can easilie acknowledge it; but that is no argument to doe so againe, or much*

The Bishop no slanderer of the King nor his Royal Father.

Basilikon Ba-
silikon ch.
7.

much more For the Royal ſonne, His Majeſtie now being, you ſay, he hath not yet gone beyond *an offer*, therefore His Martyr'd Fathers pœnitential acknowledgement of his *failing, & ſinne* join'd to your ſeaſonable admonition, That there can be no ſuch actual *conceſſion*, but upon the peril of *ignorance*, or *huge injuſtice*, except he owne it aſwell to be the religious dictate of his conſcience, as a poltike indulgence upon neceſsitie of ſtate, may probablie move him at leiſure to deliberate, & whatſoever he ſhall determine to doe in this (wherein God direct him for the beſt) aſwell for his owne ſake, as the ſaftie of his Kingdomes! make him cautious hereafter how the importunitie of the miſſion gets ground upon his goodneſſe, when all his grants ſhall be ſo publikelie regiſtred as conſcientious acts, &, by ſuch barbarious pens, deliver'd to poſteritie as ſealed with his ſoule.

The Reviewers ſeaſonable admonition, vertiſements about the Kings late offer, to the Scots.

The Biſhops *preſumption* in that which followes is none but what from the grounds of modeſt Chriſtian charitie may be raiſed, viz. That a *knowing & a juſt King* (ſuch as your owne character renders him) will acknowledge that *contrarie* to the dictates of his *conſcience*, which is proved contrarie to the lawes of God, & man, And this may be *proclaimed*, if not prohibited without being *his Confeſſour* or taking it from the *Clerke of the cloſet in any whiſper*. Nor doth your *miſtruſt* of *reports* beare authoritie enough, to make His Majeſties *conſcience* paſſe for *Presbyterian*, no more then that for a command, or *impoſition by* law which was by your petitionarie violence raviſh'd from his paſsive innocencie into a *grant*. So that you ſee in the very *beginning* you *ſtumble* at a ſtrawe, & being to finde ſomewhat worſe in your way, you were beſt lift your legs higher in your progreſſe.

No raſh preſumption in the Biſhop.

How much the Diſciplinarian Scots have contributed from the beginning toward the alteration of Religion in England, is too large a ſtorie to be inſerted in this diſpute. Their old account the Rt Reverend Arch-Biſhop Bancroft caſt up in his Dangerous poſitions, & Engliſh Scotizing Diſcipline. their later arreares ruu very high in the hiſtorie of our times, beginning with his religious & learned ſucceſſour, The loſſe of whoſe head is not more to be imputed to the peoples clamours, then the Scotiſh papers. Whatſoever they did before, I hope they can not denie themſelves to be one of the horned beaſts, which together with their Engliſh brethren make the ſupporters of the Presbyterian Rebells ſcutcheon in the Covenant. This in their remonſtrance upon their laſt inroad into England, when their *faluting brethren* with the cauſe were giving up the ghoſt, they tell the King plainlie *they ſhall zealouſlie & conſtantlie in their*

The Scots endeavours to impoſe their diſciplin upon England.

ſeverall vocations endeavour with their eſtates & lives to perſue & advance. This purſuance was againſt the King & Biſhops, which with the Convocation of divines are the true & full repreſentatives of the *Church of England*. *The aſſemblie of Divines* were but locuſts & caterpillars brought together at Weſtminſter by a Northerne wind. The lawes of England convocate no ſuch creatures nor in ſuch a maner. *King & Parliament* were mere names, had then, & there, no real being, & ſo no breath to ſuch a purpoſe, nor thoſe in the two Houſes afterward more then the heads on the top of them in any politike capacitie to *ordaine the abolition of Epiſcopacie*. Beſide, what the *Aſſemblie* did *deliberate & debate*, poor mechanike people 'tis very well know'n they did as daylie labourers, & ſacrilegious hirelings, ſpend the thred of their time in your ſervice, & payd the price of their ſouls for a ſequeſtration or two the Covenanting brethren's pillage of the Church. So that if they *began the ſong*, you know by whom they were payd for their paines, & if they *danc'd not after your pipe*, poor ſcraping wretches they came at your call, & howſoever you were in a medley together, to be ſure your Covenanting Divel had got you all into a circle, & will better diſtinguiſh you when he calls to you for his reckoning. But, by your favour good Sir, His Majeſtie kept out, & for the very *three yeares* you mention told you plainlie he would make one in the practike harmonie of the Catholike Church. That permiſſion (for it was no more) neceſſitie extorted, & though he could not at that time get you all into Bedlam, he thought in *three yeares* you would *pipe* & *dance* your ſelves weatie & then be content to give way to a better ſolemnitie of the Cathedral muſike to come in. In the meane time *eſtates & lives* engag'd in the advancement of the Covenant by the ſword, the end thereof being to ſetle diſcipline, was *medling with & impoſing upon our Church*. *Quod erat demonſtrandum.*

K. Ch. 1. *in no harmonie with the Presbyterians.*

All Proteſtants implied to be Eraſtians as well as the Epiſcopal by Mr. Baylie.

The Biſhop you ſee gives a ſhrewd gueſſe who they are you endeavour to brand with the name of *Eraſtians*, & how all *Proteſtant Churches*, even ſuch as are not *Epiſcopal*, muſt be beholding to you for that title becauſe they come not up to the rigour of your Diſcipline. Wherein Eraſtus flaterd the Magiſtrate to the prejudice of the juſt rights of the Church, concernd you aſwell to prove as to mention, & then to have draw'n a parallel of the like flaterie in the Biſhop. Your *dubbing* argues you ignorant or negligent, & confirmes my beleefe that you have travail'd as litle in Eraſtus's *doctrines* as his *wayes*, & gone no farther then the title of his booke. What His Lordſhip aſſerts about the *ſupremacie of the Civile Magiſtrate, & Eccleſiaſtike juriſdiction derived from thence* is but what he & all his brethren have ſworne

ſworne to, & not one of the *late Biſhops* retracted who *claim'd Epiſcopacie by divine right*, nor were they at daggers drawing with that horrible word Erastian Cæſaro-papiſme, having a farre more monſtrous creature, call'd Scoto-Presbytero-Papiſme, to encounter. Our lawes are the ſame aſwell to the latter as the elder Biſhops, & if their ſubjection to them muſt be accounted ſuch an *errour*, the next pedlars pack that you open we may looke to finde Chriſtianitie bundell'd up into a ſect. The Biſhop hath more charitie in him then to become an accuſer of his friends, & ſo much ingenuitie as to heare your ſenſe, not onelie ſpeake his owne about their writings, which when you bring in any particular inſtance ſhewing them to joyne with the moſt rigid Presbyterians in oppoſing Eraſtus about the Magiſtrates power, you may looke for your anſwer.

Here the Reviewer, I can not ſay for want of a pare of ſpectacles (for who is more blinde then he that will not ſee) is pleas'd to over looke the whole bodie of the Biſhops charge againſt them, & inſtead of quiting himſelfe to any purpoſe, recriminates onelie upon other mens ſcores, having, as it ſeemes, been very ſlenderlie acquainted with the late controverſies between the Papiſts & us, & not ſounded the depth of the queſtion, as it was ſtated by our later moſt learned writers, particularlie that moſt glorious martyr the Right Reverend Arch-Biſhop of Canterburie with the rational & ſubtile Mr. Chillingworth, who between them having clear'd the well of that dirt which defil'd commonlie the fingars of them that went to draw water at it before, made the face of truth appeare at the botome to any that came impartiallie to behold it. But the Biſhop mentioning nothing hearebout, I have no authoritie farther to enlarge, being oblig'd onelie to put Mr. Baylie in mind that in his next Review he give account to the world, *Why the Scotish Presbyterie comes not into the harmonie of all Proteſtants both Lutherans & Calviniſts, who give unto the English Epiſcopal Church the right hand of fellowship & why he & his later Brethren out doe their forefathers, who durſt not condemne her either as defective in any neceſſarie point of Chriſtian pietie, or redundant in any thing that might virtuallie or by conſequence overthrow the foundation.* The Canterburian deſigne was forged at Edenburgh into a paſſe for the Scots to come over the borders. The Prelatical partie might charitablie wiſh, but never rationallie hope to ſee all Chriſtian Churches united in truth & love, ſo long as the perverſe Presbyterie confines all Religion to it ſelfe. For whatſoever the blewcaps came in, we know when they went out they caried many vvainloades of ſomevvhat elſe beſide the ſpoile of the blacke-caps reconciliation vvith Rome,

The Reviewer not acquainted with the late controverſie between us & the Papiſts.

No Canterburian deſigne but what was forged at Edenburg.

& ſo

& ſo long as ſuch bootie is to be had, they want more power, then will, to ſet up a new controverſie in England. But while they are thinking of that, I muſt put them in mind of what we have in hand, & notwithſtanding Mr. Baylies pretenſe aſſure him King James, who had trouble enough with them, makes good upon his owne experience, that *every nicitie is a fundamental among them*, & every toy takes up as great a diſpute, as if the Holie Trinitie were queſtion'd.....*De minimis Politiæ Eccleſiaſticæ quæſtiunculis tantum excitant turbarum ac ſi de ſacroſancta Trinitate ageretur.*

Baſilikdor.

The Scots heretofore gave no ſo bad language to the Engliſh Biſhops.

As touching your anſwer to the laſt charge, you cunninglie omit what is found in the letter, *a word* at leaſt *of approbation to the office of Epiſcopacie*, in that Biſhops are call'd *guides*, or leaders of *Chriſts flocke*, wherein a ſuperintendence, Prelacie, or precedence is own, they being *Paſtorum Paſtores*, for by the flocke there is mean'd the inferiour Miniſterie, not Laitie, otherwiſe that text of St. Peter is unfitlie applied, *Feed the flocke of Chriſt, which is committed to your charge, caring for it not by conſtraint e'piſcopôuntes mì a'nagkaſtôs* [*e'piſcopôuntes* is being Biſhops over it] where *a'nagkaſtôs* muſt relate to the *Miniſters* who were *conſtrained to weare the cap, ſurplice, & tippet, or elſe be deprived of all Eccleſiaſtical function* as your Aſſemblie complaines at the very begining of the letter. Yet had they writ no more then you produce, & had been of the ſame minde with you now, it would follow neceſſarilie that you acknowledge ſeveral members of Antichriſt *Miniſters of the word, reverend Paſtours & brethren* of the Kircke. Which give me but under your hand in your next. My Lord of Derrie I preſume will uſe you, as his profeſs'd brother very kindlie, & trouble you no more about that buſineſſe. I muſt adde this; Mr. Knox, as furious otherwiſe as he was, before Queen Elizabeths time when as your Hiſtorian relates in his life, K. Edward VI. offered him a Biſhoprike, he refus'd it with *a grave ſevere* [yet not ſo ſevere] *ſpeach ſaying the title of Lordſhip & great ſtate had quid commune cum Antichriſto, ſomewhat common with Antichriſt*, he ſayd not the office of an Engliſh Biſhop was Antichriſtian, nor his perſon a limbe of Antichriſt himſelfe.

Though they acted enough againſt their Biſhops at home.

What the ſame Aſſemblie ſayd or did about the Arch-Biſhop of St. Andrewes was in the midſt of their freanzie, when, as by their actions may be judged, they had alreadie made good what they threatned, & were become *ſubjects* or ſlaves *to the tyrannie of the Devil*. Whoſe title their ſucceſſours, have theſe laſt ten yeares renewd, & payd a greater homage then ever, to that Lord.

What you *ſuppone* is a grant of the queſtion, *That ſome* 80. *yeares*

agoe

agot the Scots might admit the Protestans Bishops tolerable in England, the law being still the same upon which they are founded, & if their practice be not, which is more then you prove, whatsoever it may detract from their persons, it derogates no thing from the continuance of their office. Neither hath your inspection been so accurate of its nature, but that like unskillfull physicians, ye have cast away that *balme of Gilead whereby the health of the daughter of Gods people must be recovered,* & like ignorant simplers, have *throw'n over the hedge* for a *noxious weed* that Soveraigne plant which God ordain'd for the perpetual service & sanitie of his Church. Ierr. 8.22.

As for those *crimes* which you mention, though you will never be able to make them good againſt the Reverend Prelates of any the three Kingdomes, yet for shame say not *for those you got the consent of the King to condemne, kill & burie in your countrey the sacred order of Episcopacie in that Chnrch.* His Majestie having not expressed the least word or syllabe to that purpose. The most that ever he yeilded was this. *For it should be considered that Episcopacie was not so rooted, & setled there* [in Scotland] *as tis here* [in England] *nor I* (*in that respect*) *so strictlie bound to continue it in that Kingdome as this: for what* I *thinke in my judgement best,* I *may not thinke so absolutelie necessarie for all places, & at all times. Not so rooted & setled, not so absolutelie necessarie* implies *no act of everting the foundations both of Religion & Government* &c. nor can such *an act* be so pleasing to Kings, nor that order, which is *wholelie imployed* therein, win so much upon their affections & judgements as to make them professe to the world they *thinke it best*, as you see our King of blessed memorie hath done. *The crimes alleged not the grounds of K. Ch. 1. his concessions againſt Episcopacie in Scotland*

When *England thereafter*, as you terme it, *did root out that unhappie plant, they danc'd after the Scotish pipe*, though England was neither in that thing, calld *an assemblie, nor in any full & free Parliament* that did it. They were but a few rotten members, that had strength enough then to articulate their malice in a vote, but have since given up the ghost being cut downe by the independencie of the sword, & their presbyterie with them, for a *Stinking weed* throw'n over the hedge, or Severu's wall, into Scotland, where they, & their blew-bottle brethren are left to lie unpitried on the dunghill together. The rest of the Reformed Churches otherwhere did never cast out, what they never had, such an happie plant as regular Episcopacie in their grounds, those that have (as some such I have told you there are) carefullie keep it. The one part hath been more wise in their actions, the other more charitable to us in their words. Let the Scots applaud, or clap their hands when they please, there is an act behind, the plays' not yet done. *Episcopacie in England not put downe by a legal Assemblie, & Parliament*

CHAPTER II.

The Scottish Diſcipline overthrowes the right of Magiſtrates to convocate Synods, & otherwiſe to order Eccleſiaſtical affaires.

The Reviewer knowes not good logike when he meetes with it.

THe Biſhop doth not *forget his challenge about the Magiſtrates right in convocating Synods.* But if Mr. Baylie's eyes be too old to ſee a good, argument in an enthymem, let him take it out of an explicite ſyllogiſme, which may fairlie be draw'n out of His Lordſhips firſt & ſecond paragraph in this Chapter.

MAJ. *That Diſcipline which doth countenance the* Church *to convene within the Magiſtrates territories, whenſoever, whereſoever they liſt: To call before them whomſoever they pleaſe, &c. doth overthrow the Magiſtrates right to convocate Synods, to confirme their Acts, &c.*

MIN. *But this new Diſcipline doth countenance the* Church *to convene within the Magiſtrates territories, whenſoever, whereſoever they liſt, &c. Ergo,*

CONCL. *This new Diſcipline doth overthrow the Magiſtrates right to convocate Synods, &c.*

The Major his Lordſhip proves from that know'n *Soveraignite* of power wherewith *all Princes, & States* are indued; From the warineſſe of the *Synod of Dort*, Can. 50. From that decree out *of Ench. C and ſ. min. Synods ought to be called by the ſupreme Magiſtrate, if he be a Chriſtian, &c. From the power the Emperours of old did challenge over General Councels; Chriſtian Monarches in the time of Poperie over National Synods; The Kings of England over their Convocations: The Eſtates of the Vnited Provinces.* From the profeſſions of *all Catholikes & Proteſtants in France*, very particularlie & liberallie *the State of Geneva*, where the ordering of all Eccleſiaſtike affaires is aſſumed by the *Seigniorie.*

The Minor, he takes for granted, is know'n out of all the proceedings in the Presbyterie; which from time to time have thus conven'd, & convocated themſelves, & therefore His Lordſhip onelie intimates it in his firſt paragraph, yet afterward proves it in part by an Aſſemblie, meeting when it had been *prohibited*, & ſitting after it was *diſcharged* by the King, which the 20. Presbyters did at Aberdene

Anno

Anno 1600. And all this with the Reviewer, is to *forget the challenge*, becauſe he hath *forgot* his logike, & the *new light* hath dazeld the eye of his *old* intellectual facultie to diſcerne. The truth of it is, this was a litle too hot for Mr. Baylies fingars, becauſe it makes ſuch cleare inſtances about the *Synod of Dort & Geneva*, wherein they differ from the *Scotiſh Presbyterie*, which he will not owne becauſe he every where denies, & therefore takes no notice of it as he goes.

Nor can any *ignorance of the way of the Scotiſh Diſcipline* be imputed to the Biſhop, who produceth, ſo numerouſlie, the practical enormities thereof, & ſtrikes at the very foundation as infirme, becauſe *contrarie to the know'n lawes & lawfull cuſtome:, the ſupreme Magiſtrate diſſenting & diſclaiming*. For what he pretends to have been unqueſtionablie authentike by vertue of *Parliaments Acts & the Kings conſent ſince the firſt reformation*, I have otherwhere ſucceſſivelie evidenc'd, up as farre as the unhappie beheading of Marie Queen of Scots in England, (to which the reſt may be hereafter annexed) to have no other ſtrength then what *rage & violence* could afford it. The *power* which he ſayth every man in Scotland gives the King, *without controverſie, to call extraordinarie Aſſemblies when he pleaſeth*, takes not away, in its haſt, the maine part, of the Biſhops objection, implying no negative to this. *That the Presbyterie, hath often extraordinarilie aſſembled without the Kings leave, nay againſt his commend*, nor will they be checkt in that rebellious licenſe by his power.

The Biſhop not ignorant of the way of the Scotiſh Diſcipline.

The Reviewers Sophyſtrie.

What the Biſhop *meanes to ſpeake of the Kings power in chuſing Elders, &c.* Mr. Baylie might know, but that ſtill he hath no mind to take notice, That in the former paragraph His Lordſhip ſpake of a *ſeigniorie, a Civile Magiſtrate at Geneva, to which at the end of the yeare are preſented the Elders*, & by that *continued* or *diſcharged*. *The Civile Magiſtrate in Scotland hath no more power in placing or diſplacing*, (which before was calld *continuing* or *diſcharging*) *the Elders, then in the election of the Emperour*, whoſe inhærent right he conceives to be as good there as at Geneva, therefore if the lawes do not expreſſelie provide it, they are ſuch, he thinkes, as tend to the overthrowing of that right. This His Lordſhip *meanes* as part of that he was to *prove*, being a clauſe in the title of his Chapter.

The Biſhops meaning about the Kings power in chuſing Elders.

Your cloſing with the *Parliament*, which the Biſhop hath not mention'd, is but to beget a wonder by making an *hermaphrodite* of the queſtion which before was but *ſingle in your ſexe*. You are not ſo united, but that I can untwiſt you, &, though againſt your will, conſider, in this caſe, the Presbyterie by it ſelfe. *The making of Eccleſiaſtike lawes in Scotland* (as for England it ſhall not be here diſputed, as

Eccleſiaſtike lawes.

desirous as you are to be wandring from home) was never, in *justice*, nor with any *Kings consent*, *referred*, so absolutelie, *to Ecclesiastike Assemblies*, as not to aske a ratification from the crowne. What the Bishops minde is about the *head of the Church* will be clearlie rendred when just Authoritie demands it, but His Lordship thinkes not good to be catechiz'd by every ignorant Scotish Presbyter, nor give answer to every impertinent question he puts in.

The head of the Church.

If your fingars itch to be handling the extrinsecal power in the Minister derivative from the supremacie of the King you were best turne over Erastus & the learned Grotius, after which I guesse we shall heare of you no more. Your Assemblies are *Arbitrarie* but at Royal pleasure otherwise then as by your covenanting sword you cut of their relation to the *King* & his great *Councels*. So that your Kings were *willing to accept*, & had good reason to assume, more then ever you would give them.

Assembles are the Kings arbitrarie Counsels.

How you robd them of their right by your multipli'd rebellions see *Scotish-Presbyterian selfe conviction* in my Epitome of your storie.

The Bishop had reason to instance in particulars.

If the Bishop had *left this matter in generall*, your hue & crie to be sure, had gone after him for *particulars*. His reasoning stands not to the courtesie of your *indulgence*, being grounded upon the Acts of your Assemblies, whose *backes* had been long since broke with the weight, of no *peckadillos* in disputing, but high & mightie *villanies* in rebelling, had it not the strength of the whole lay Presbyterie to support it. Though by the way I must tell you, *The failings of your officers* may be taken as *naturall to*, & *inseparable from your office*, when, having been so notoriouslie publike, they passe without your censure, or dislike. So that this *mote*, as much as you miskenne it, will prove a *beame* in your eye, & of such consequence in this argument, as you will scarce finde the way through the most hainous particulars that follow.

The Assemblie contest with the King about his command.

The first of which layes such a blocke in your way, as you can not step over, till you have as good as acknowledged one of the principal articles in that charge. You confesse *His Majestie did write from Stirling to the General Assemblie at Edenburgh* 1579. *that they should cease from concluding any thing in the discipline of the Church, during the time of his minoritie*. And how well you obey'd it, we may collect by what followes. *Upon this desire* [dutifull subjects would have taken it for a command] *the Assemblie did abstaine from all conclusions* [that we shall see presentlie] *onelie they named a Committee to goe to Strivelling for conference with His Majestie upon that subject*. Any man that is acquainted with your Assemblie logike will know that this clause with the *onelie*, if it passe

it passe not for a *conclusion*, caries the force of two *præmises* with it; And he must be very ignorant in your storie that hath not found all your *conferences* with your Kings to have been *conteſts*. Whether this was so or no, I leave to the discretion of the reader, when he sees what you say followed thereupon. *Immediatelie a Parliament is called in Octob. 1579. And in the first Act declares & grants jurisdiction unto the Kirke ..... And declares that there is no other face of a Kirke, nor other face of Religion, then is præsentlie, by the favour of God eſtabliſhed within this Realme, And that there be no other jurisdiction Eccleſiaſticall acknowledged within this Realme, then that whilke is & ſhall be within the ſamen Kirke, or that which followes therefra concerning the præmiſes.* Now let us lay all this together. The young King is resolved to have no medling with the discipline, yet no sooner doth he see your Commissioners sweet faces, but immediatelie *a Parliament is called* And in that Parliament your Discipline must have the primacie In the Acts; And that leading Act must not onelie establish what you have at hand, but, upon the engagement of Regal & Parliamentarie power, purchase all future possibilities of your pleasure, & give your invention a patent to play the wanton. There must be some witchcraft sure in your Committee, & (by your relation) a magicke spell to retrive on such a sodaine, the Kings wandring affections to the Discipline.

But when I finde His Majestie professing, that *after ten yeares of age* you never had his heart. A brother of yours lamenting that for *five yeares* before this you had had a perpetual conflict with the Bishops, & ever got the worst. That *most of the Nobilitie*, upon several interests, were at this time bent against you, I am at a losse for the Kings libertie, as much as for some other concurrent due authoritie, in this Act, & reade nothing but your violence in these proceedings. But let us see how you & a nameleſſe friend of yours agree. He tells us the letter that Dunkenson brought to this Assemblie had otherguede contents.

That the King onelie quickned your dispatch in consultation about some head of the discipline, & preparing your unanimous result for the consent of the Parliament that followes.

The Kings jealousie of your medling with these affaires he seemes to anticipate by two yeares of your account & if there were any such thing, whereof he doubts, he sayth the King was better informed of the truth. He farther complaines of two whole leaves about this businesse that were rent out of your publike records. that ever since left posteritie in a cloud this was done in the yeare 1584. which he calls *the houre of darkneſſe*. You say *the authentike Regiſters*

Conf. at Hapt. Court.
And. Melvin Epiſt. ad Th. Bez. 1579.
K. I. & his Nobilitie againſt the Diſcipline.
Vindic. Epiſt. Hieron. Philadelph
The Reviewer & his brethren agree not in their ſtorie.
Duo folia dilacerata & in ignem conjecta.

ſters are extant, *& convince the Biſhop to be heire of falſhood. Error cæcus quâ cæpit eat* All the truth that I can picke out of this confuſion is, That the King was diſaffected to the Diſcipline; That the Aſſemblie did not obey his command nor anſwer his deſire with their ſilence; And that what *conſent* you ſay, *he gave in Parliament ſoon after*, was either forg'd, or procured by conſtraint. What followes concerning your rigour to the Papiſts, & many orthodoxe Chriſtians comprehended in that title, is eaſilie credited. But you ſhould have done well to have ſet downe the names *Dominorum Conſilii ex quorum deliberatione proclamation was made*, & then we ſhould have know'n how neare they were of kinn to your faction. Some bodie tells us, That the Miniſters did deliberate, & *Buchanan* did act [according to the maximes of loyaltie he publiſh'd.] That *the Kings name* was to it, & what elſe you pleaſed, is not much to be doubted, when you had got his perſon in your power. For how ſhort a time you could keep his inclination to the Diſcipline, which was proclaim'd, appeares out of your ſtorie of an Aſſemblie mans penning. How cordiallie peremptorie the King was in his *command*, & how forward in *ſubſcribing* whatſoever is in *the Act* for the *ſhort Confeſſion of fayth*; And what good effects it wrought among the people, you may take notice out of His Majeſtie ſpeach in the Conference at Hampton Court, wherein he ſhewes how ridiculous the thing was, & the perſon that drew it up. *I thinke it unfit to thruſt into the booke every poſition negative ..... according to the example of Mr. Craige in Scotland, who with his I renounce & abhorre, his deteſtations & abrenunciations, did ſo amaze the ſimple people, that they not able to conceive all thoſe things, utterlie gave over all, falling backe to Poperie, or remaining ſtill in their former ignorance.* Theſe are the Kings words about *Mr. Craige* the Authour, & his *Confeſſion*, which you may compare with the Act, you pretend to at your leiſure. The *approbation of the Aſſemblie* was but the harmonie of a *faction*, ſuch being excluded as were not prejudged approvers or, if præſent, overaw'd by a prævalent partie in their vote, as much as other Miniſters abroad, by Philadelphi Vindicatours confeſſion, in their conſent. *Quis credat quenquam, qui rem ſacram adminiſtrabat..... auſum fuiſſe calculo ſuo non probare.* Or if they were free & did approve it, they did it in that ſenſe that many Orthodoxe perſons did ſweare or ſubſcribe it ..... *in eam confeſſionem jurâſſe neminem Preſbyteriorum regimini alligat.* Which King Ch. 1. in his large Declaration tells you *to be conſiſtent with Epiſcopacie, is unquæſtionablie true.* Or it may be the regiſter of your approvers was handled as the roll of ſubſcribers, wherein were a great many more names then had

Geor. Con. De duplic. ſtat. Relig. apud Scot. lib. 2. ..... miniſtri cũ omnia ex ſuo ſuorumque arbitrio pendere, ſævente & annitente imprimis Buchanano, cernerent, &c.

K. I. his diſlike of the ſhort Confeſſion.

Many unjuſtifiable practices about it.

Vindic. Epiſt Hieron. Philadelph. Archiepiſc. Fan, S. Andr. Pa. 177

had been hands ..... *adde Episcopos nunc sedentes & magnam partem Ministrorum subscriptiones illas inficiari.* The *opposition Of the Kings Commissioner* it may be was ingrossed in the two leaves torne out of your publike records, if not left out as impertinent to the proceedings of that Assemblie. If he gave a passive consent by his silence, it was in conformitie to his Masters *subscription & command* which you mention'd. The *direction* of His Majestie for the 50. *Classical Assemblies* was *specializ'd* by your power which did *direct* him. The *erecting* of them was with no intent to *pull downe* Episcopacie, as may be, in effect gather'd from your words. For if *they remaine to this day*, the same stood while the Bishops were in power as subordinate chapters or consistories unto them.

Archiepisc. Fan. S. Adr.

These *some Noble men*, you speake of, were *most of the Nobilitie*, as your Brother Andr. Melvin doth acknowledge ..... *reluctantibus nobilium plerisque.* And these did not now erect, of new, a *titular Episcopacie*, but maintained that which had been legallie established. And this they did, not onelie to hold fast their *Ecclesiastical revenue*, but upon other more conscientious grounds, as he ingenuouslie confesseth. Viz. To keep the state of the Kingdome entire from being rent in pieces; *sublato enim Episcopatu* [Il'e leave the lie for his heires to licke up] *regni statum convelli.* To præserve Majestie due to the King, *constitutis Presbyteriis regiam Majestatem imminui* And, by asserting his right to some Church revenues, to prevent the utter exhausting of his exchequer ..... *bonis Ecclesiasticis ..... restitutis Regis ærarium exhauriri cauſantur.*

Epist. ad Theod. Bez

The reason upon which the Nobilitie maintaind Bishops.

Pseudo-Episcopatus.

That the Nobilitie enjoyed so much of *the revenue*, beside what was payd in to the King, came upon the perpetual divisions rais'd by the Presbyterie in the Kingdome, which perturbing ever the establishment of the Episcopal order, & voting them to have no more right to the meanes then they had to the office, the learned at least & prudent Nobilitie having better assurance that neither power nor meanes belong'd de jure to the brethren of the discipline, it is not unlikelie, till the controversie should be ended, they framed a kind of plausible argument to continue the steward ship in themselves. Yet in the meane time, by your leave, they did *effectuate* more then a *title to this & tulchan Bishop*: And *this kind of Prelates pretended right* to every part of the Episcopal office, & exerciz'd much more then you mention'd. Which having been made good against you in several volumes, I shall onelie bring an undeniable argument, by producing *confitentes reos*, the whole packe of *Covenanters* of all orders & qualities, aswell Ministers, as others

The Presbyterie the Cause of the Nobilities keeping the revenue of the Church.

Episcopacie more then titular by the Covenanters acknowledgement.

others, Who in their publike *bill or Complaint*, upon which an *Act of the Presbyterie of Edenburgh* passed Octob. 24. 1638. have these words. *Whereas the office of a Bishop (as it is now used within this Realme) was condemned by the booke of policie, & by the Act of the Assemblie holden at Dundee, Anno* 1580. *Whereof these are the words; For asmuch as the office of a Bishop (as it is now used, & commonlie taken within this Realme) hath no sure warrant from Authoritie, &c.* Hence I argue thus. *The office of a Bishop now used in the yeare* 1580. *& the office of a Bishop, now used in the yeare* 1638. *is ex confesso the same. But the office of a Bishop* 1638. *consisted in the power of ordination & jurisdiction: Ergo so did the office of a Bishop* 1580. And as much is implied by the Act of that Synod which condemnes expresselie the *power* as well as the *title* of Bishops, & that with reference to the persons of the Bishops then living, that had executed this power, & were to lay it downe or become excommunicate. Therefore you shew us but the halfe face in your discovrse about their *voting in Parliament*, Into which imployment they *creps* not, but *came upon confidence* of better authoritie then any *general Assemblie* could give them, as shall be proved hereafter, particularlie in the case of Rob. Montgomerie Arch-Bishop of Glasgow whom you name. That there was *some debate* takes of somewhat from the Kings forwardnesse in *commanding, subscribing & directing in special*. That he *shew'd his good satisfaction*, I beleeve not, when you publish it with a blancke Reviewer. *But the Warner heere jumps over no lesse then 27. yeares time, &c.* Ans. The Bishop undertooke no continued historie of your Disciplinarian rebellions. Therefore in passing over 27. *yeares* he sav'd himself a trouble, but hath done too great a courtesie for you, unlesse you were more thankefull for his silence. Though indeed this signal rebellious Convention of a few *stubborne ignaro's* at Aberdener shewes to what an height & maturitie of mischiefe your other sucking Conspiracies had come to; if Royal presence had not been at hand to suppresse their growth & nip these blacke boutefeus in the bud. *That King Iames at that time was by his English Bishops perswasions resolv'd to put downe the general Assemblies of Scotland*, is disavowed in words by publike *proclamation*, bearing date the 26. Septemb. & in *act* by appointing one to be holden at Dundee the last Tuesday of Julie. Yet if he had, with the grave advice & consent of his three Estates, your *Church lanes & constant practice* must have strooke saile, as it afterward did, unto the supremacie of that power. Himselfe telling you, *That no Monarchie either in Civillor Ecclesiastical policie, had then attained so that perfection that it needed no reformation; Nor that infinite occasions* might

The Bishop soo courteous in passing over 27. yeares storie

meane, base, & abject persons, who were never any way remarkable as men of great gifts Decl. of His Majesties Counc.

Imperfect policie alterable at the Kings pleasure.

might not arise, whereupon wise Princes might foresee, for the benefit of their States, just cause of alteration. For what immediatelie followes, take His Majesties answer out of a Declaration penned with his owne hand.

As to the nature of their particular privilege in holding of Assemblies, they have in this their last pretended Assemblie broken the limitations of that privilege that is clearlie set downe in the first Acte of the Parliament in the 92 yeare, which is the lateſt & clearest warrant for their Assemblie. For there it is specially provided. That as We give them license for holding of their Assemblies once in the yeare or ofter as occasion shall require (which proves that all their power onelie proceeds from us) so must it not be convened without our owne presence, or then of our Commissioners, nor no day, nor place set downe for the next Assemblie, but by Our, or our Commissioners appointment, except we be not pleased neither to goe in our owne persons, neither to send any for assisting the seyd Assemblie. And how these limitations have beene observed by them at this time, let the world judge, first in not onelie refusing the presence of our Commissioner, but most contemptuouslie & injuriouslie barring the doore upon him, & next in setting downe the dyet of the next Assemblie without either his privitie, or consent.

The Privilege of Assemblies limited.

The letter which His Majesties Commissioner Sr. Alex: Strayton of Lowrenston *offered* you know was *a missive from the Lords* of the Councel, not addressed to them as to an *Assemblie*, & therefore no such *capacitie* requir'd *to* their *receiving* it. His Majesties letter to the Commissioners of the general Assemblie signifying his pleasure to have the appointment of this meeting deferred, & no new indiction to be made without his consent, having been long before delivered, & the substance of it by them communicated to the several Presbyteries of the Kingdome. In contempt whereof these persons assembled at Aberdene, where, the day before they sate downe, was a publication at the mercate Crosse of a charge to the contrarie from the Lords of the Councel. Beside, *they had not*, His Majestie tells them. *any warrant to hold a new Assemblie, without the presence either of the Moderatour of the last*, or *of the ordinarie Clerke of the Assemblie.* As for their dutifull demeanour afterward, That they rise immediatelie after the reading of the Missive, Mr. Baylie knowes to be absolutelie false, Howsoever, the *naming a diet for the next meeting* was against an expresse clause in His Majesties letter, which by the Councel is calld *a Rebellious, & traiterous misbehaviour.*

The Legal proceedings against the Aberdene Assemblers

For the *trouble* that followed hereupon, if *by the counsel of Arch-Bishop Bancroft*, that could not be *pernicious*, because the proceeding against them was *legal.* They were calld before the Lords of His Majesties Councel; had libertie given them to entertaine lawyers, & make their defense, which prov'd a *Declinatour*, disclaiming all subjection to His Majestie, & His Councel; This *Declinatour* was repell'd,

pell'd, & they were found to have unlawfullie conven'd; His Majeſtie commanded that the ordinarie courſe of juſtice ſhould proceed. Whereupon Sixe of them were preſented upon panel at Lynlithgow before His Highneſſe Juſtice being the ordinarie Judge, who had joyned to him a great number of Noblemen, &c. Their inditement grounded upon the firſt ſtatute in May 1584. Two of their Procuratours, & Counſellers at law, not being able to perſwade them to a courſe of humilitie, did upon their obſtinacie refuſe to plead for them, Indeed Sixe, or ſeven of them, touched with the open diſcoverie made by the Kings Declaratour, upon humble ſubmiſsion were diſmiſſed, & ſent home to their charge. See more particularlie of all theſe in the Declarations of K. James, & his Councel 1606.

Their obſtinacie.

The next inſtance of the Biſhops, Viz. *Their aboliſhing the chiefe feſtivals of the Church*, the Reviewer can not juſtifie to any purpoſe either from the *authoritie*, or the *time*. For firſt this great *Councel of Scotland* were but a *parſel* of the rebell Nobilitie that had of late depoſed, & perſecuted the poore Queen Dowager to the death, And now having the yong King & Queen at as great a diſtance as France, at the ſame rate order the affaires of the *Church* as they had the policie of the *State*. The *charge* they gave the Aſſemblie brethren dated the 29. day of April 1590. (the ſumme whereof is ſo formallie placed in the front of the Diſcipline) was upon procurement by themſelves, It being ordinairie with them, when they had any new device on foot, to extort ſome pretended authoritie by their letters. Therefore it is but a mocke *obedience* by ſervice not onelie offered, but obtruded. Nor was it ſo pleaſing to them, whom they here owne for their maſters, but that after many dayes peruſal, it was with diſlike, & ſcorne rejected by diverſe. Thoſe that ſign'd it had no power to ratifie it, no more then juſt before, the Confeſſion of fayth, which they were faine to ſend over into France. And how their Act, or promiſſe in ſecret Councell, dated the 27. of Ianuarie, was illuded from time to time, Knox relates, & very much laments in his ſtorie. For the *time*, there was no ſuch *Parliament intervall* as required the diligence of the *Councel of State*: for what they call'd a Parliament, though none, was but newlie diſſolv'd, when preſentlie conſultation was had how the Church might be eſtabliſhed in a good, & Godlie policie. The reaſon of which haſte was leſt, the yong Queen ſhould come over, & interpoſe her Royal authoritie in this *great Councel of State*, as ſhe did afterward, & rejected the Diſcipline, for all the *Act of State* that had paſſed on it, demanding *How many of thoſe that had ſubſcribed would be ſubject unto it*, & her Secretarie telling them. *That many ſubſcribed*

The Church feſtivals aboliſhed in Scotland by no juſt Authoritie.

ſubſcribed in fide parentum, as children are baptiſed.

Thoſe dayes which Mr. Baylie calls here *fond feaſts*, out of the booke of Diſcipline & that farther *abominations*, were not thought ſuch by the Primitive Chriſtians, who were ſtrict in the ſolemnitie of ſuch times. And if *the writings of the ancient Fathers, & the Godlie, & approved lawes of Iuſtinian the Emperour* might be admitted, as once they were offered, to decide the controverſie betvixt us, we know what Would become of this part of the Diſcipline. The authoritie of the Church, warranted by the holie Scriptures is ſufficient to juſtifie them & us in this obſervance. Nor were the Scots ſo fallen out with theſe *abominations*, but that they let them ſtand in the Calendar before their Liturgie, &c. And there were *a people in Scotland* which, in the Biſhops dayes, did celebrate thoſe feaſts, Therefore *ever ſince they have not ſhewed ſuch readie obedience to that direction of the Diſcipline.* See the Biſhop of Brechen's defenſe of the Perth Articles.

The primitive Chriſtians obſerv'd them

Orat: of the Proteſt. of Scotl. to the Q. Reg. 1558.

Your farre-fetecht compariſon accidentallie improves the Biſhops knowledge by a ſeaſonable experiment, Who findes the Diſciplinarian barbariſmes in *Scotland* as monſtrous as any he ever read of in *Iapan*, & your nullities in religion as many as *Vtopia* hath in policie, or nature. If your thoughts had not been rambling ſo farre for recruits to your malice, you might have been furniſh'd with truth nearer home, which His Lordſhip brings nnto your doore. As fine as here you make your ſelfe for the *triumph*, out of every wing you plucke, you will by & by be at a loſſe for your *victorie*, & muſt then weare your blew cap without a feather. For (that you may know my meaning) His Lordſhip can afford you no ſuch pretie thing as the antichroniſme you lay hold on. He ſayth not, *That ſtatute of treaſon was in being in the yeare* 1580. And his Printer you might ſee, had done him ſo much right as to ſet a number 4. yeares older directlie, againſt the place where it *is mention'd*. His Lordſhips words are theſe *Which ridiculous ordinance was mainſain'd ſtiffelie by the ſucceeding Synods, notwithſtanding the ſtatute, That it ſhould be treaſon to impugne the authoritie of the three Eſtates.*

The Biſhop not miſtak'n in the Scottiſh Chronologie.

The plaine ſenſe whereof is this, *The ſucceeding Synods* to the yeare 1584. *maintain'd* it *Hiſſelie*. And not onelie they but likewiſe *the ſucceeding Synods* afterward, notwithſtanding *the ſtatute* then made, *That* &c. Yet, not to be too literal, That there ſhould be *three Eſtates*, to whom your brethren preſented their Aſſemblie Acts as they did, by the King & them to be confirmed, even before the yeare 1580. & yet, That *to impugne the authoritie of the three*, eſtates or *to procure the innovation*, or *diminution of any of them*, ſhould have no ſtatute nor law to make it, at leaſt interpretative, *treaſon*, is a peice of politikes that *Iapan*. nor

Vtopia, will never owne, nor any man that is civiliz'd in ſubmiſſion to government beleeve.

The buſineſſe of *appeales* we are to meet with in the chapter following, & ſo farre you ſhall have leave to travaile with the counterfeit creait of that untruth.

What you make here ſuch a poſitive *conſent of Lundie the Kings Commiſſioner* in that Aſſemblie, even now went no farther then a ſuſpenſe in ſilence, where all you found was, That *it appear'd not he appoſed.* And how that might be I there gave you my conjecture. *In the next Aſſemblie* 1581. *the Kings Commiſſioner Caprington was not* ſo haſtie to *erect in His Majeſties name Presbyteries in all the land.* The buſineſſe was this, The King ſends him, & *Cuningham* with letters to the Aſſemblie at Glaſgow, to ſignifie, That the thirds of the Eccleſiaſtical revenues, upon the conference had between his Commiſſioners, & thoſe which they had before ſeat from Dundee, were not found to be the ſafeſt maintenance for the Miniſtrie, they having been ſo impair'd in twentie yeares before, that nothing of certaintie could appeare; That thereupon had been drawn a diagrame of ſeveral Presbyteries, whereby a diviſion of the greateſt pariſhes was to be made, & a uniting of the leſſe to the end that the Miniſters might be with more æqualitie maintained, and the people more conveniently aſſemble'd; That His Majeſtie had determined to ſent letters to ſeveral of his Nobilitie in the Countrey to command their meetings, and counſel here about. This he did not till the next ſummer, nor was any thing effected diverſe yeares after. The conventions of the Miniſtrie were to be moderated by every Biſhop in his Diœceſſe, who was, by agreement, to præſide in the Presbyteries with in his limits. So that the modelling Presbyteries was onelie for ſetling a convenient revenue upon the Miniſters, & ſo farre was it from aboliſhing Epiſcopacie, that the Biſhops were to have the managing the affaire.

What kinde of Presbyteries were erected by K. Iames & his Commiſſioners, & to what purpoſe.

Biſhops to præſide in them.

Declar. 1582. *The abuſe of the Kings indulgence by the Presbyters.*

It would not have coſt you, nor your printer, much paines to have put in what hapened before the yeare 1584 The oppoſition againſt your abuſe hereof by the Biſhops *Montgoinerie* & *Adamſon*; His Majeſties diſcharging by proclamation the Miniſters conventions, & Aſſemblies under paine to be punniſhed as *Rebells*, publiſhing them to be *unnatural ſubjects, ſeditious perſons, troubleſome & unquiet ſpirits, members of Satan, enemies to the King & the Commonwealth of their native Countrey*, charging them *to deſiſt from preaching in ſuch ſort as they did* viz. *againſt the authoritie in Church cauſes, againſt the calling of Biſhops*, &c. *removing, impriſoning, inditing them*, &c. Which put you upon the deſperate attempts of ſurprizing and reſtraining His Majeſtie's perſon, whereof otherwhere. So that the King, you ſee, had very good preparatives to purge

purge his Kingdome of ſuch turbulent humours, before *Captain Stuart* put him in minde to make uſe of that phyſike. Which *Captaine Iames* was no ſuch *wicked Courtier*, when the ſaints in behalve of the Diſcipline, ſet him up to juſtle with *Eſme Stuart* Lord Aubignie for the neareſt approach unto Royal favour.

The E: of Arran no wicked Courtier.

This Parliament 1584. was ſummon'd with as loud a voyce as any other, & was as open as the ſun at Edenburgh could make it. Nor was *Captain Stuarts* crime about it ſuch as to denominate his exile *the vengeance of God*, which was wrought in the eyes of the world by your rebellion. Nor his death by Dowglaſſe's high way murder, aveng'd afterward in alike terrible deſtruction & that in Edenburgh high ſtreet, where *ſanguis ſanguinem tetigit: bloud touched bloud*, though I dare not, as you doe, *judge for reward*, nor *divine* ſuch ambiguous cruelties *for money*, being no *Prieſt* nor *Prophet*, as you are to the heires of thoſe bloudie *ſoulders* in Micah [chapt 3.] I dare not ſay that it either was the *finger* of God, though he imploy not the *hand* of his power to reſtraine them.

His bloud reveng'd.

Rev. ..... *theſe acts of his Parliament the very next yeare were diſclaimed by the King*, &c. Anſ. They were not diſclaimed the 21 of December the next yeare, when *James Gibſon* being queſtion'd for dis loyal ſpeaches about them before His Majeſtie & his Councel, very impudentlie told the King, he was *a perſecutour for maintaining them, and compar'd him to Ieroboam, & threatned he ſhould be rooted out, & conclude that race.* His confidence was in the returne of the baniſh'd Rebel-Nobles, who forced all honeſt men from the Court, poſſeſſed themſelves of His Majeſties perſon, & acted all diſorder in his name. This was the regular reſtoring of Presbyterie, *Which* to ſay *was never more removed as this day*, in that ſenſe, you muſt ſpeake it, is to abuſe the ignorance of ſome new convert you have got in the *Indies*, who it may be, at that diſtance, know not that, Biſhops had the viſible Church government in Scotland, for about theirtie yeares together, ſince that time.

Biſhop Bancroft Dang. Poſit. 1. Gibſons bold ſpeaches to the King.

Rev. *The Warners digreſſion to the the perpetuitie of Biſhops in Scotland*, &c. Anſ. The *perpetuitie* of their order in that Kingdome is no *diſgreſſion* in this place, where His Lordſhip ſhewes your practical contradiction in pulling downe *Epiſcopacie* with one hand, & yet ſeting it up, though under the name of *Superintendencie*, with the other.

Perpetuitie the Biſhops in Scotland.

The ſequeſtring their *revenue*, & altering their *names*, & pruning off ſome part of their *power*, he takes to be no *root & branch* ordinance, for the depoſition of their office, or utter extirpation of their *order*. This he aſſerts to be the greateſt injurie your malice could ever hitherto bring about, & therefore goes not one ſtep out of his way to

The Reviewers long reach for the antiquitie of Presbyters.

let you know. That *Bishops* have been *perpetual* in your Church, Nor doe you out of yours (but keep the same path of truth you began in) in acquainting us with the antiquitie of Presbyters, who, it should seem are *terræ filii* that sprung up in Scotland, like so many mushromes, the next night after Christianitie came in: Though he that is read in your opinions & actions, will take it for granted that you must pay the acknowledgement of your Presbyterie to the Sanhedrin, & your sects conversion to the Iewes.

"..... facile est credere Victorem Pontificem ....in Scotia reperisse multos quos salutaribus undis expiaret alios quos Judaizantium *infecerat error. G. Cou. De dupl. stat. Rel. apud Scot. lib. 1. Multi ex Britonibus Christiani sævitiam Diocletiani timentes ad eos* [Scotos] *confugerant à quibus complures doctrinæ, & vitæ integritate clari in Scotia substiterunt, vitamque solitariam tanta sanctitatis opinione apud omnes vixerunt, ut vita sanctorum cellæ in templa commutarentur. Ex eoque consuetudo mansit apud posteros, ut prisci Scoti templa cellas vocent. Hoc genus Monachorum* Chaldeos *appellabant mansitque nomen, & institutum donec Monachorum genus recentius in plures divisum ecclas eos expulit* Buchan. *Hist. lib.* 4

If you will impudentlie crowd it into the companie of the *first Christians* that came into Scotland, you can not denie but that for some part of the Centuries you speake of, it was confin'd to the monkes *colls*, never came to clamour at the *Court*, & the poore *Culdiis*, with a great deale more humilitie & pietie, then the *Covenanters*, carried it in their *cowles*.

Rev. ..... *& after the reformation there was no Bishop in that land.* Anſ. The *reformation* you meane, began the day before, or after the Greeke Calends, & if you will helpe me to an account of the one, I shall know how to order the *æra* of the other. Many yeares confusion there was of Poperie, Presbyterie & Superintendencie. The reform'd Episcopacie could never get ground till King James set it forward, & then it went not far before it met with your violent encounter by *Sword*, & *Covenant*, which never suffered the *crowne* nor *Miter* to stand long unshaken, till both were held up by the *Armes* of England, & the Kings person secure at a distance to command you. That ever such a thing as *reformed Presbyterie* according to the Canon in your Discipline, had the free positive consent of King, & Parliament (without which it can not legallie passe for the Religion of your Kingdome) I denie to be visible any where in your storie.

Rev. ..... *till the yeare* 1610. Anſ. That yeare did indeed complete the Episcopal power, which King James had by degrees piously, & industriously promoted many yeares before.

Rev. ..... *When Bancroft did consecrate three Scots Ministers*, &c. Anſ. A brother of yours tells us they were consecrated by Bishop Abbot: As evil as their report was the men were not so bad, as their names need be in charitie conceled. They were *John Spotswood*, *Andrew Lamb*, *& Gawin Hamilton*, Bishops of *Glasgow*, *Brechen*, *& Galloway*. Who enjoy now their *reward in heaven* for the *reviling* they had *on earth*, it being

being for *Gods ſake* & his Church] according to our Saviours promiſe, *St. Matth.* 5. 11. The firſt was a man for zeale to the Church, fidelitie to the King, prudence in Government, & conſtancie under affliction ſingular, & inimitable, & indeed for his excellent gifts onelie hatefull to the Diſciplinarians, though eſpeciallie becauſe he through long experience was of all Scotiſh men beſt acquainted with & ableſt to detect their croſſe wayes to the King & all Soveraigne Magiſtracie. He died piouſlie, & peaceablie at Weſtminſter in the ſecond yeare of this rebellion, & was buried in the Abbey Church. The ſecond was a great & aſſiduous preacher, even when he was blinde through extreme age, He alſo died in peace, & with the good report of all, except theſe calumniatores, who hold that no Biſhop can be an honeſt man, & whoſe invention is ſo rich of nothing as reproaches againſt better men then themſelves. The third was a reverend Prælate of great parts, & ſingular learning, a moſt conſtant preacher who lived in peace, & died in his bed.

Rev. ..... *that violent Commiſſioner the Earle of Dunbar.* Anſ. His *violence* did not carie him beyond his *Commiſſion*, & becauſe he executed that upon the rebellious Aberdene Aſſemblers, & would not take off ſome of his kindred or acquaintance who were in the jurie, that deliberatelie caſt them in their verdict, nor intercede for their ſtay in Scotland, being deſir'd; you here meet with him at the Synod of Glaſgow. Which being at large prov'd legitimate in every circumſtance required by law, is in vaine condem'd as *null* by your faction. Nor was it *corrupt* in any more then three members of about 140. who being rotten drop of from the cloſe union & harmonious ſuffrage of the reſt,

Rev: ..... *got authorized in ſome part of the Biſhops office.* Anſ. I hope you will not denie that Biſhops were authorized to *ordaine* in this Synod. And into how many particulars their power of *juriſdiction* was branched your brother very pittifullie complaines..... .... *juriſdictio in omnibus offendiculis, ſive in doctrina, ſive in moribus ..... Armantur .....poteſtate exauctorandi miniſtros, ſuſpenſionis cenſuram irrogandi, excommunicationem decernendi*, &c. you may reade the reſt, & then tell us what part of their office was left out.

Epiſcopacie intirelie authorized in the Synod of Glaſgow Vind. Epiſt Hiſt. Philadelph.

Rev. *Superintendents are no where the ſame with Biſhops, much leſſe in Scotland.* Anſ. That they are æquivalent to Biſhops is evident by the conformitie in their offices, & power. The particulars whereof His Lordſhip recites out of the fourth & ſixt heads of your 1. Book Diſcipl. To which upon my Review I could adde ſome more, if thoſe were not enough. Their *ambulatorie commiſſion*, was no other then our Biſhops *ambulatorie viſitation*. If your *onelie* in the time before have any influence

Superintendents æquivalent to Biſhops.

influence here, & exempt them from all duties in their visitation, but *preaching the word*, &c. you cut of three parts of their injunction in the Discipline. If they were *onelie*, as you say, *for a time*, it concernes you to tell us where they ceas'd, & denie there were any since, or ever shall be more but upon some future new *plantation in your Churches*

Presbyters not to have Synods as often as they list, nor doe in them what they please.

Being presſed about *obtruding your Discipline*, you tell us. *For the Ecclesiastike enjoyning of a general Assemblies decrees a particular ratification of Parliament is unnecessarie.* Which holds not where the *particular decrees* of your *Assemblie* transgresse the *general* intent of that *Act* whereby you are authoriz'd to meet. That relates to the *times* and *matters* to be treated of. In the former you are limited to *custome*, or *præscription*. In the later to the *doctrine, & discipline receiv'd*. Which are therefore ratified in such Acts together with your *Assemblies*, *Presbyterie & Sessions*, that obedience might be render'd upon the visible conformitie of your decrees, & injunctions to that rule. But to make any *Act of Parliament so general* as to *ratifie* at adventure all *possible* arbitrarie *commands* of your Assemblie to the altering of the doctrine or discipline established, were to præcontract affinitie with all sects, & hæresies, & to enter into an implicite league, or Covenant with the Devil about his worship, so it may be *de futuro ad placitum Synodi generalis*. Let me put this case, suppose a general Assemblie should, by an Ecclesiastical decree, enjoyne the canons of that Antichristian government against which you prætend your discipline is framed. Whether or no is that injunction authentike upon the general Act of Parliament for their Assembling without a particular ratification thereof? I might adde how ridiculous it is for you to make the power of your Assemblies so absolute, & yet trouble King, & Parliament so often with your importunate petitions to passe what is fullie ratified before, & that by their owne *General* Acts including that very *particular* for which you supplicate.

The King consented not to the second booke of Discipline.

The *debates about the second booke of Discipline* I beleeve: But that *in the Assemblie* 1590. *the Kings consent to it was obtaind*, I can sooner admit upon undeniable authoritie, then your Logike, you pretend not to the perpetuitie of His Majesties personal *præsence* which was but *some times*, & it should seem, not at that time of general consent. Nor is your *Act* for *subscription* so cleare in the assurance you give us that *His Majesties Commissioner* was there, you onelie take it for granted he was among the herd. Nor so explicite in his positive consent, you onelie collect it from a clowdie universal, & to serve your turne, honour him with a primacie in suffrage. Wherein you are a litle redundant in courtesie, there having been a time when if His Majestie, or His Commissioner siting in Assemblie should denie his voyce to any

K. Ch. 1. Larg. Declar. 1633. pag. 411.

to any thing which appear'd unjuſt, & repugnant to his lawes, yet if that were concluded by moſt voyces, you would tell him he was bound *jure divino* to inforce obedience to your Act. The caſe, for ought I know, ſtood no otherwiſe here in this Aſſemblie. Where, to diſcountenance the teſtimonie you bring, you have been told long before now, That the *ſuperintendents of Angus, Lothian Fife, &c. George Hayes Commiſſioner from the North. Arbuthnoth of Aberdene*, & others were diſſenters from this Act about the diſcipline, whereby *Hu Majeſties, or His Commiſsioners conſent* becomes ſomewhat improbable, to the authoritie whereof ſuch men as they had in prudence ſubmitted, if not in dutie by their ſilence. *Refutat. libel. De Regim. Eccl. Scot.*

That *States-men in Parliament oppoſ'd it is* evident. That *the King* ever *endeavourd to get it paſſe*, is your ſingle aſſertion. *Neque uſquam fictum, neque pictum, neque ſcriptum.* If *your Church* did, it was for want of worke, for you told us even now, *To this a particular ratification of Parliament was unneceſſarie.*

What the Biſhops opinion is about *the patrimonie of the Church*, how farre, & by whom, & what part of it may be lawfullie alienated, when juſt occaſion is given, I præſume His Lordſhip freelie, & faythfullie will declare. In the meane time *his chalenge* againſt the Scotiſh Presbyterians is without *hypocriſe, & injuſtice*. Himſelfe & many other good Prelates having ever æſteem'd it a fault, to call the annexing ſome part of the Church revenues unto the crowne *a deteſtable ſacriledge before God*. Nor can Mr. Baylie inſtance in any indefinite diſputes, including *all that hath been, or ſhall be given to the Church*, that have happened ſince the firſt reformation between the Kings, of England & their Biſhops. Who had they found their Princes rapacious ſequeſtratours, would not have failed in their dutie modeſtlie to admoniſh them of the danger, yet had it may be abſtained from calling *them theeves & murderers*, peculiar termes characteriſtical of the Diſcipline. To which I thinke I ſhall doe no injuſtice, if I aſſert that *the revenues of Biſhops, Deanes, & Arch-deacons, of Chapellries, Friaries of all orders, together with the ſiſters of the ſeenes*, (abſtracting from the favour of Princes) no more belong to the Scotiſh Presbyters, then they doe to the Mufties of the Turke. The intention of the doners having never been that ſuch ſtrange catell ſhould feed in their paſtures. Nor can M. Baylie ſhew me any law that makes him *heir to Antichriſt, or a juſt inheriter of his lands*. Beſide, methinkes the weake ſtomack'd brethren ſhould take checke at the meate offered unto idols, & any *ſilken ſould* Presbyter be too nice to array himſelfe in the *raggs* of Rome, or be cloth'd at that coſt that belong'd to the idolatrous Prieſthood of Baal. But, it may be in the heate of Reformation, they went to worke

The Biſhop no hypocrite in his chalenge about the patrimonie of the Church.

1. Book Diſc. 6. head which belongs not, by hæreditaire right t. the Presbyters.

Let. of K. Ph. & Q. Mar. Ann. 1559.

worke with the *coyning irons*, which they more then once got into their poſſeſion, & with them altered the *impreſsion of the beaſt*. And the *mattokes* & *ſheucls*. Which other armes being wanting, they very often tooke in their hands, were, poſsiblie, onelie to *turne up the Church land*, & whereever *crop* had been reap't by *Antichriſt*, that abominable *glebe* went downe to the center of the earth.

The Reviewer is the hypocrite.

What he talkes about the *Prælatical jus divinum*, *& their taking poſſeſsions by commands from Court without a proceſſe*, requires his inſtance, & then he ſhall have his anſwer. In the interim he playes the hypocrite in a queſtion: *What if then*, [the Diſciplinarians] *had gone to advance that rights to all juſdivinum*, when the Aſſemblie at Edenburgh did ſo April 24. 1576.

Mainten. of the ſanctitie. pag. 10.

But he ſayth, all the Scots can be challeng'd for, is *a mere declaration of their judgement & ſimple right in a ſupplication to the* Regents *Grace.*

The Diſciplinarians declaration of their judgements in their impudent & imperious ſupplicats.

Πολλοὶ τὸι ναρθηκοφόροι παῦροι δέ τε Βάκχοι.

Theſe Scots *judgement* was not allwayes in righteouſneſſe, and their *ſimplicitie* in *ſupplicates* had many times more of the *Lion* then the *Lambe*. Witneſſe that to the Queen Regent 1559. where they *declare their judgements freelie as true & faithfull ſubjects*, they tell her, yet this is the ſtyle of that declaration ..... *Except this crueltie be ſtayed by your wiſdome, We ſhall be compelled to take the ſword of juſt defenſe, &c..... If ye give eare to their peſtilent counſel. ..... neither ye, neither yet your poſteritie ſhall at any time after this finde that obedience & faythfull ſervice within this Realme which at all times ye have found in us.* In the aſſemblies ſupplications to the Lords of ſecret Councel, May 28. 1561. the ſecond article annexed to, which was for the maintenance of the miniſterie, this. *Before ever theſe tyrants & dumbe dogs Empire above us ..... we ..... are ſullie determin'd to hazard life, & whatſoever we have recived of God in temporall things ..... And let theſe enemies of God aſſure themſelves, That if your Honours put not order unto them, That we ſhall ſhortlie take ſuch order, That they ſhall neither be able to doe what they liſt', neither yet to live upon the ſweat of the browe.* December 25. 1566. They order *requiring* inſtead of *Supplicating & Church cenſures* to the diſobedient. Their ſixt head of Church rents in the firſt booke of Diſcipline runnes very imperiouſlie upon the *muſt*. *The Gentlemen, Barons, &c.* muſt *be content to live upon their juſt rents, & ſuffer the Kirke to be reſtored to her libertie.* And Jul. 21. 1567. They tell them *they ſhall doe it, & ſhall paſſe nothing in Parliament untill it be done. That ever any aſſemblie in Scotland did make any other addreſſe to the Parliament for ſtipends then by way of* ſuch *humble ſupplication*, I grant, *is a great untruth.* Nor were onelie the *thirds* thus petition'd for, but time after time *all tithes, rents,* & whatſoever could be comprized under the *patrimonie of the Church,*

Church, were demanded as insolentlie as could be, which meetes me every where in their storie, as frequentlie as Mr. Baylies dissembling, & falsifying in his Review.

In the last instance the Bishop denies not but there was a time when *a kinde of Presbyteries* was *legallie approv'd & receiv'd*, And this I presume he will admit to be *after the Assemblie* 1580. About which allreadie you have indeed *alledged* more *untruth* then you had *authoritie* to shew for it. I have given you as much as that you brought will beare. What His Lordship brings here is another discoverie. That you did *erect* them in your Assemblie Acts, & put them in execution, as farre as you durst, before any Parliament had pass'd them. And *Synodicallie* established such, as no Parliament had passed. For this he cites your Acts of several Assemblies, which you must either disavow, or unriddle what the mistake is you impute. Vnlesse you thinke good to save that labour, & confesse aswel as other your Brethren, what is so manifest in your storie. The particulars of your proceedings herein, Arch-Bishop *Bancroft* long since collected in his booke of *Dangerous Positions*; Where he shewes how you not onelie acted your selves at home, but sent your emissaries into England to see the like practice there in the very face of Episcopal Government. What other reasons, beside the recalling the *Church patrimonie*, caus'd the refusall of your second booke of Discipline, I told you before. Which with the rest may suffice to the vindication of what the Bishop premiseth in proofe of the conclusion he makes *That the Disciplinarians by their practises have trampled upon the lawes, & justled the Civile Magistrate out of his Supremacie in Ecclesiastical affaires.* His Lordship proceedes to his scrutinie of your *doctrine*, wherein if he yet be *more happie*, as you courteouslie tell us *possiblie he will*, I shall take you to have the spirit of *Tiresias*, & having justlie lost your eye-sight for rash judging, to be now better at *prophesying* then *reviewing*. Which immediatelie appeares, by your wandring at noonday, & being at a losse for that which every man may finde in the very place cited by the Bishop. *None are subject to repaire to this* [the National] *Assemblie to vote, but Ecclesiastical persons, &c.* This His Lordship conceives to crosse the Kings *supremacie*, which being aswell *Ecclesiasticall* as *civile*, gives him a power of voting & presiding in Assemblies. Nor was there ever *act of free Parliament in Scotland, old or late*, nor any regular justifiable practice of that Church, but reserv'd this power to the King, & his deputed Commissioner, without being chosen member of any Presbyterie, or made a ruling elder in a National Assemblie, which your booke of Discipline calls *the generall Eldership of the Kirke*. Your *hypercriticizing* upon his thoughts (while the spirit of *divination* comes upon you) makes his Lordship

They anticipate the law in the exercise, of the Discipline.

Hieron. Philadelph. de Regim. Eccles. Scot. Epist. Iren. Philaleth. Narrat. mot. Scotic.

Their doctrine as destructive as their practice.

Ovid. Met. lib. 3. fab. 4

2. Book of Disc. ch. 7. 2.

The Bishops Super-Erastianisme the doctrine of the Reformed Churches

no *Super-Erastian* in his doctrines. Though what transscendent hæresie there is in a moderate answer to the malice in your question, any of your *æquitable comparers* may reade in what *Vedelius*, and *Paræus* (no *heretikes* I hope) have published to that purpose, as the doctrine of all reformed Churches; the one quoting *Bellarmine* the other *Stapleton* as proper patrons of the *Sub-Erastian* principles in the Discipline, & *Vedelius*, in his preface giving the world a caveat of the danger by the mischiefe it had brought upon *England* & *Scotland* in the yeare 1638. How opposite they were to the Disciplinarian language, & sense in that particular which the Bishop remonstrates, these single propositions can evidence. *Multo magis est Christiani Magistratus non solùm apprehensivè, & discretivè, sed & definitivè de religione judicare,* Here a definitive vote is asserted to the Magistrate. .... *ad Magistratum pertinet judicium de religione, seu rebus fidei, & causis Ecclesiasticis.... ... tum formaliter, tum objectivè.* Hereby a formal judgement in religion is attributed. And this Doctor *Rivet*, who, I am told, is call'd, & reverenc'd in the French, & Dutch Churches as *the Calvin of these times* hath vouched under his hand to be the Catholike doctrine of the Reformed. If he had not, we are sure it was the primitive practice of the good Christian Emperours to assume it, to whom our conformitie is requisite. Of *Constantine the great*, who was personallie present in the *Councel of Nice*; & is sometimes called *koinonos episcopoumenon* for his communite of suffrage with the Bishops. Of the Emperour *Theodosius*, who in the *Councel of Constantinople* sifted the severall Confessions of the *Arians*, *Macedonians*, *Eunomians*, & as *Brentius* relates it, cast himselfe upon his knees, craving the assistance of Gods spirit to direct him in the choyce of what was most consonant to the doctrine of the Apostles. Which *epicrisis*, or completive judgement, submitted unto by the Ancient Synods, had these authoritative termes to expresse it: *Bebaioun, epipscphizesthai episphragizesthai, cratinein, cratioun, epikyroun, ta pepragmena,* To the exercise hereof the Discipline of your Reformed Brethren in these Countreyes not onelie admits, but craves the presence, & suffrage of Delegates from the supreme Magistrate; without which their Synodical Acts are not establish'd. *Quin etiam summi Magistratus delegati sunt postulandi, ut in ipsorum præsentia eorumque suffragio Synodi Acta concludantur.* Nor did K. James any more in the Conference at Hampton Court, then when in freedome He would have done in any Scotish Presbyterian Assemblie, though he hated the name & thought of the thing, when somewhat was propounded that did not like him, put it of with *Le Roy s'avisera.*

Ad Dissert. De Episc. Constant. M.

Ph. Par. Vindic. propos. 8. D. Par. N. Vedel. De Episc. Const M. q. 5.

The practice of the good primitive Emperours.

Har. Syn. Belgic. c. 10.

Rev. *Yet the most of the prelatical partie will not maintaine him herein.* Ans. Bishop Andrewes will in his *Tortura Torti & Bishop Field* (whom your friend

friend *Didoclave* calls *Hierambicorum eruditissimum*) in his volume of the Church, beside many others. And possiblie those that seem to be opposite may be reconcil'd, if you have the maners to let them state the question among themselves. The chiefe case wherein they [not you] instance of *Leontius* Bishop of Tripolis in his answer to *Constantius* the Emperour may be attended with circumstances which may terminate the dispute, if not, we must not take it on their word, that, for that, as well as his other more regular demeanour he is own'd by Antiquitie to be *kánon ecclesias*, as Suidas records, The rule of the Church. However, it behoves you to cite your lawes to which the Bishops assertion is contrarie, And I shall cut you short of that pompous traine which your vanitie holds up in the universal of *all the Princes that have lived in Scotland*, & confine you to two, (the rest being by their Religion unconcern'd in voting (though not in permitting) any Disciplinarian decrees) *King Iames*, & the *holie martyr King Charles the first*, who I hope you have not the impudence to say ever made profession so derogatorie to their right.

Altar. Damasc. pag. 15.

Renounced by none of the Scotish King.

In what follows you practise over the fisher-man in the fable, from whom you know, that unlesse you trouble the water it is in vaine for you to cast in your net, & if you catch nothing for the Discipline you must starve. The whole paragraph is naught but a *malicious seditious* inference of your owne, whereby you affixe an *odious* sense to the dutifull attributes of Royal prerogative, & your owne guilt causing a trembling in your joynts at the thought of a *sceptre*, you buselie creep under the protection of the *club*. The name of *Parliament* you make but a *pandar* to countenance the wanton license of your Assemblies, & the *great seale* you would have set to, nothing but an *indenture* of the Crownes perpetuall servitude to your Synods. The Prelates *Cabin divinitie* (which sea language you're in love with since your voyage into Holland) came often *above decks* with very innocent loyal intentions long before these times of confusion, which your *Consistorian divinitie* hath wrought, And though you take your selfe to appeare as ominous as *Caster* without his brother in the *shrowds*, it feares no *shipwracke* by any storme you can raise, nor lookes through your *cleare* prediction upon its ruine. You have not hitherto found such a fate in your words as to produce a *consequential necessitie of the banishment of Marquisses & Bishops from Court*, though divine justice may hereafter inspire our Soveraigne to returne this judgement upon your heads, who are ever breathing *murder, & guile* into his eares. For while such popular Sicophants, as you, are suffered to live in any Monarchs dominions, neither can the People be secure of their peace, nor Princes of their lives. K. *Iames* spake it plainlie,

The Reviewers malice not any Prelatical principles doth impossibilitate (as he speakes) the peace betwixt the King & his Kingdomes.

when he sayd, *A Scotsh Presbyterie as well agreeth with Monarchie, as God & the Devil.* Such Reviewers who looke but halfe way home into the original of crownes, are *cleare everters of the first foundation of Kingdomes*, which made Kings some what more then *fiduciaries* of the people, whose solid peace consisted in an humble *active* submission to their just commands, & a Christian quiet *passive* obediencie if tyrannicallie imperious. This to be sure would keep the *best part*, if not the *best partie*, from *ruine*, till the high hand of heaven over ballance their temporall sufferings with an æternitie of reward, where no *malecontentment* can be to come.

Conf. at Hampt. Court.

To the second challenged principle your answer is very slight, & impertinent. And would I undertake a farre more unpleasing imployment then *Phocion* had in chiping *Demosthenes*, for which he was call'd *kópis ton lógon*, I should make a slender instrument of your *review*, there being beside the extravagancie of your railing language, your malicious enlargements in false commentaries, diverting your Reader from the genuine orthodoxe meaning of the text, drawing him into an intricable labyrinth of jealousies & feares, the chimærical brats of your owne braine; which you would faine lay at other mens doores, scare sixe pages in your booke that are a direct answer to the Bishop, which I can not impute to your ignorance, but your cunning, who feeling your selfe held closse by the necke in the letter of your lawes & Assemblie Acts, would very faine winde your selfe out of the controversie, or run away with it into any Church, or Countrey but your owne. In this paragraph *the Bishops citation prove what he intends* (nor dare you, I see, denie what you are too conscious *you maintaine*) It having never been your practice, but when you could not doe otherwise, to wait the Kings, or Queens call for your Synods. In the yeare 1561. Knox writes expresselie, That *gladlie would the Queen & her secret Counsel have had all the Assemblies of the Godlie*, (that is the Rebellious Disciplinarian) *discharged.* They notwithstanding make a convention, the businesse comes to dispute, Mr. Secretarie Leshington makes a doubt whether the Queen allowed it or no, to whom was this answer returned. *If the libertie of the Church should stand upon the Queens allowance, they were assured not onelie to lacke Assemblies, but also to lacke the publike preaching of the Evangel.* In the beginning of your late commotions the Historian that so officiouslie styles himselfe *the Parliaments Secretarie* mentions a writing publish'd by you, wherein you affirme. That *the power of calling a Synod, in case the Prince be an enemie to the truth, or negligent in promoting the Churchs good, is in the Church it selfe. And that the State of the Church of Scotland at that time was necessitated to such a course.* Nor doth your Disciplinarian doctrine make the Christian

The Disciplinarian doctrine & practice against the Kings power to convocate Synods.

Pag. 41.

ſtian *Magiſtrate* any more then your *Bayliffe* to take up your rents, or the *Captaine of your guard* to defend you (Vedelius renders it in more harſh language ..... *faciunt ex iis* [*Magiſtratibus*] *mancipia, imò lictores & carnifices Epiſcoporum ſeu Miniſtrorum Eccleſiæ*) *To advance the Kingdome of Ieſus Chriſt*, ... *To defend it againſt all that would procure its hurt* ..... *To aſſiſt & fortifie the Godlie proceedings of the Kirke in all behalfes* ..... *To ſee that the Kirke be not invaded* ..... *To hold hand as well to the ſaving of the Miniſters perſons from injurie & open violence, as to their rents & poſſeſſions.* Finallie, not a word is there in all that chapter or booke that aſſcribes to him a ſyllable of this power, So that the King may call a Synod when, & wherſoever he thinke fit, & if the toy take you in the head to anticipate, or procraſtinate his time, you will aſſemble when, & whereſoever you pleaſe for you tell him he ought to heare, & obey your voyce. And your friend *Didoclæve* averres this to be a buſineſſe that hath no abſolute dependance upon him, *Non abſolute, & ſimpliciter pendere a Chriſtiano Magiſtratu.* If when you have a minde to meet he prohibites, that muſt make no demurre, *non cunctandum eſt, non ceſſandum ab officio* ..... For this you pretend an intrinſecal power touching which I demand what it is, when, where, & how farre to be exerciz'd. What *old* or *late* dutifull *Chriſtians* did uſe it when any Chriſtian King did forbid it. Who of the *Prælatical partie* they be that *maintaine it* in their writings or practice, for I know none that in either extend it to a like latitude with you. And how manyſoever you have of the *Papiſts*, all the Popes are not of your ſide. Leo confeſsing that he had not power to call a Counſel but the Emperour, nor durſt Liberius call one againſt Conſtantius pleaſure. The neceſsitie you frame of meeting *for the execution of the Diſcipline even in times of perſecution* may have reference to an *heathen* Magiſtrate or *Chriſtian*. If to the *former*, you doe it either in confidence of your power to reſiſt him, in that *rebellion*, wherein how are you juſtified? Or elſe you runne deſperatelie upon your *ruine*, which is *ſelfe murder no martyrdome*, for *Quis requiſivit?* by what præcept, or counſel is it required at your hands? If to the *later*, there may be at leaſt a *fallibilitie* in your judgements, if not an obſtinate *perverſeneſſe* in your will. *Et quis vos judices conſtituit?* who made you, that are parties, Arbitratours? If at any time the ancient Chriſtians aſſembled, it was where no Imperial edict reſtrain'd them. And then the learned *Grotius* tells you, *Non opus fuiſſe venia, ubi nulla obſtarent Imperatorum edicta.* What private conferences they had in the times of heatheniſh perſecution, you know by their apologies were voy'd of ſuſpicion, which yours never were, but *anomia ergapiria* the very ſhops or Laboratories of rebellion. The *Church* is not *diſſolv'd* where diſsipline's not executed: if it were, it ſhould be,

De Epiſcop. Conſtanſtin M. 2. B. of Diſc. cha. 6.

Cap. De primat. Reg.

Epiſt. 43.

De Imper. ſum Pot. cap. 8.

Conſtantin. De Ario.

be, where it is, at the pleasure of the Magistrate, suspended. To imagine a final incapacitie of meeting, by perpetual succession of Tyrants hath litle either of *reason* or *conscience*, it assaults the certitude of *fayth* in Gods promises, & advanceth infidelitie in his providence. But to give you at length your passe from this paragraph. Such as you, in a schismatical Assemblie, may, & have frequentlie in Scotland pinn'd the character of *erroneous* upon an *upright* Magistrate, & a Disciplinarian rebell to save his credit call'd a Royal moderate *proclamation* a *tyranous edict*.

The ultimate determination of Ecclesiastike causes by the lawes of Scotland is not in the general Assemblie.

The Bishops third allegation you finde too heavie, & therefore let fall halfe of it by the way. You have too good a conceit of your Parliaments bountie, though had they been as prodigal as you make them, it litle becomes you to proclaime them bankrupts by their favour: Their Acts were allwayes ratified by your Princes: any which, & whom tell me one wherein this *right Rojal* was renounc'd of *suspending seditious* Ministers from their office, or if cause were, *depriving* them of their places. It were a senseless thing to suppose that the Bishop would denie to the Church a *proprietie* to *consult & determine* about religion, doctrine, hæresie, &c. Yet its likelie His Lordship allowes it not in that mode which makes her power so absolute as *to define, consummate, authorize* the whole businesse by her selfe. He hath heard the King to be somewhere accounted a *mixt person*, & thinkes it may be that the *holie oyle of his unction* is not onelie to *swime* on the top, & be *fleeted* off at the pleasure of a peevish Disciplinarian Assemblie, but to *incorporate* with their power. The *lawes of England* have not been hitherto so indulgent of libertie to our *Convocation*, but that the King in the cases alledged did ever prædominate by his supremacie. And the *Parliament* hath stood so much upon *priviledge*, that if *Religion* fetch'd not her billet from *West-minster*, she could have but a cold lodging at *St. Pauls* The booke of Statutes is no portable manual for us whom your good brethren have sent to wander in the world, yet I can helpe you to one An. 1. Eliz. that restor'd the title of *supreme* to the Queen, & withall provided, *that none should have authoritie newlie to judge any thing to be hæresie, not formerlie so judged, but the High Court of Parliament, with the assent of the Clergie in their Convocation.* Where the Convocations *assent*, by the sound, should not be so determinative as the Parliaments *judgement*, which (right or wrong) here it assumes.

No more then in the Convocations of England.

Appeales to the King in Scotland.

As touching *appeales* (because you will have somewhat here sayd, though it must be otherwhere handled) No law of Scotland denies an *appeale* in things Civile or Ecclesiastike to the King. One yet in force enjoines subjection unto them, the Act of Parliament in May 1534. which was, That *any persons, either spiritual or Temporal, præsuming*

to declin

to decline the judgement of His Majestie, & His Councel, shall incurre the paine of treason. What you, call a *complaint* is in our case an *appeale*, what *taking order*, is *executing a definitive judgement*, without traversing backe the businesse to *Ecclesiastike Courts*, or holding over the rod of a *coercive* power to awe them into due regular proceedings. I confesse this the Presbyters in Scotland never made good by their practice. Their *appeales* were still retrograde from the supreme Magistrate, & his Councel to a faction of Nobles, or a seditious partie of the people. Such is that of Knox, printed at large. Or which in effect is the same. The Scotish Assemblies, when they had no power, *appeald* to *providence*, when they had whereupon they might relie, unto the *sword*.

In case of Religion, or doctrine, if the General Assemblie, which is not infallible, erre in judgement, & determine any thing contrarie to the word of God, & the sense of Catholike Antiquitie, the King may by a *court*, of Orthodoxe *Delegates*, consisting of no more then *two or three* (Prelates if he please) receive better information of truth, & establish that in his Church. Or, which often hapens in Scotland, If the Presbyters frame Assemblie Acts derogatorie to the rights of his Crowne, & præjudicial to the peace of his people, the King may personallie justifie his owne prærogative and keep the mischiefe they invented from becoming a præcedent in law. This doth not the *word of God*, nor any *æquitie* prohibite.

Court of Delegates against neither word of God, nor æquitie.

The judgement of causes concerning *deprivations of Ministers* in the yeare 1584 you would have had come, by way of *appellation*, to the General Assemblie, & there take final end; but this you could not make good within your selves, nor doe I finde, upon your *proponing & craving*, it was then, or at any time, granted you by the King. Two yeares before, you adventurd not one lie for your priviledge in that ..... but against the Magistrates *puting preachers to silence .....hindering, flaying, or disannulling the censures of the Church in examining any offender.*

Rev. *In the Scotes Assemblies no causes are agitated but such as the Parliament hath agreed to be Ecclesiastike, &c.* Ans: If any *Parliaments* have *agreed* all causes of what nature soever, to be *Ecclesiastike* by reduction, & so *of the Church cognizance*, you have that colour for your pragmatical Assemblies: but if you admit of any exception, you have for certaine transgressed your limits, there being no crime, nor prætended irregularitie whatsoever, that stood in view, or came to the knowledge of the world, that hath escaped your discussion, & censure, & not been serv'd up in your supplicates to be punished.

All causes agitated in of Scotish Assemblies.

Rev. ..... *No processe about any Church rent was ever cognosced upon in Scotland but in a Civile Court.* Ans. Your imperious, though supplicatorie, prohibi-

Processe about Church rent.

prohibition 1576. I allreadie mention'd. In the Assemblie at Edenburgh, April 24. 1576. You concluded ..... That *you might proceed against unjust possessours of the patrimonie of the Church ..... by doctrine, & admonition*, & last of all, *if no remedie be, with the censures of the Church.* In that at Montrosse June 24. 1595. *About setting Benefices with diminution of the rental*, &c. you appointed Commissioners with power to *take oaths, call an-inquest of men of best knowledge in the Countrey about, to proceed* against the Ministrie with sentence of *deposition. Master Tho. Craig* & the *Solicitour* for the Church, to *pursue the Pensionars in Caithnes for reduction of their pensions.* If in no particular you actuallie *proceeded* to *Church censures*, It was because you foresaw they would not restraine the corruption no more of the laitie, then the Clergie, & then your menasing petitions sometime obtein'd strength from some partial, or pusillanimous Parliament; or when you prævail'd not, you wrapt this up with the rest of your discipline, & put all to the *processe of a warre.* And this was, you know, the mysterious sense of Knox's method, upon good experience, præscrib'd on his death bed: First *protest*, then *denounce vengeance*, & then to the execution thereof *seeke redresse of God & man. Of God* by fasting, as you did order for this very cause (*wasting of the Church rents without remedie*) in the Assemblie at St. Andrewes 1582. *Of man*, by rebelling, which you practis'd not long afterward. With which godlie advice that saint shut his teeth, & departed if not (after a minutes repentance as I hope) in litle better peace, then he had liv'd.

Letter to the Gen. Assembli at Sterling Aug. 3. 1571.

Reviewer declines answering about the legislative power.

To what followes in the Bishops charge, *the legislative power* they prætend to, *To make rules, & constitutions for keeping good order in the Kirke. To abrogate, & abolish all Statutes & ordinances concearning Ecclesiastical matters that are found noysome, & unprofitable, & agree not with the time, or are abused by the people.* And all this *without any reclamation, or appellation to any judge Civile, or Ecclesiastical*, we have not one word in answer from Mr. Baylie. And indeed being taken up so much with his *seemings*, & fallacious apparences, he may sometimes overlooke the *realities* of what allegations he dislikes; for this indeed he had very good reason, knowing the natural, & inseparable connexion to be such between it, & the power of jurisdiction, that to whomsoever belongs the supremacie of the one, upon him necessarilie descends the prærogative of the other.

Danger in asserting the divine right of Ecclesiastike jurisdiction

For the fourth objection. If the Reviewer had minded the ill consequences upon the antecedent of *Ecclesiastike jurisdiction by divine right*, he would not have held that conclusion at large without professing an infallible assurance that it is hæreditarie to the Presbyterie. Some danger there may be of drawing after it an adæquate right in that ominous

ominous Episcopal order, which with no great difficultie may be prov'd from time, to time to have executed this *jurisdiction* he meanes. How soever this inconvenience he gaines by it, That, if it be such, it is indispensable, & turnes all the confessed indulgence of the Scotish Assemblies into sinne for *Nulli homini licet cuiquam juris divini gratiam facere.* What *divines* there have been *in the world* of another minde (which are all except *Donatus* the heretikes disciples among the rigid *Papists*, *Anabaptists Scotish* & Scotizing *Presbyterians*, who demand as boldly as their Master, (*Quid est Imperatori cum Ecclesia?*) he may reade (though I looke not that he, nor all his brethren should muster up abilities to answer) in the nineth chapter of the fore-cited famous Grotius's booke. Vnder the safe conduct of whom the Bishop may travaile with the truth of these *contradictions* about him through all the Assemblies highway men of the Scots. *That all Ecclesiastike power flowes from the Magistrate ..... penes Ecclesiasticos judices per Archiepiscopos & Episcopos derivata a Regia potestate jurisdictio Ecclesiastica consistit. That the Magistrate may prescribe a rule how Ecclesiastike censures should be regulated, & in case of resistance, see them executed by his power. Constitutum fuit ees ergon tà krinomena parà ton episcopon agein tous archontas kai tous diaconoumenous autois stratiotas. That all the officers* pretended to be *appointed by Christ for the Government of his Church, if they governe it not according to his, & Apostolike example, may be lay'd aside, & such a kind of Governers be put in their place as the Magistrate shall be pleased to appoint, as more just, & upright stewards in that trust. Non frustra gladium geris potestas, sed vindex est in omnes male agentes, ergo etiam in eos qui circa sacra delinquunt .....Jurisdictionis enim est relegare à loco sive in locum .. .... That it is not yet* universallie, & unquæstionablie *defin'd that the spiritual sword, & Keyes are in any other then the hand of Christ. Nor that ever his Apostles, & Priests layd claime to an absolutelie intrinsecal right to execute the power of either Vtinam exscindantur qui vos perturbant. Videtur non imperantis sed optantis Apostoli*, That for the *sword. Sacerdos quidem officium exhibet sed nullius potestatis jura exercet.* That he cites out of St. Ambrose for the *Keyes*, him I cite, but doe not, being not oblig'd, assert any thing. Your difference herein (I meane the power of the Magistrate) from the Warner is *Donatisme* an *heresie* so great as deserv'd, it seemes, to be anathematized by the Catholike Church. your practice *schisme*, whereby you rend your selves from the Congregations of all the Reformed, as *Vedelius* hath shew'd you, And whether it be not *rebellion* by your lawes, I leave to the verdict of your 15. Godfathers, who gave it in to be such against your *differing* brethren at Aberdene.

Hug. Grot:. De Imper. Sum. Pot.

Scotish Donatist.

Polit. Anglic. Ad Reg. Iac.

Sozomen.

Ellens.

De Episcopat. Constant. M.

Had Mr. Baylie in his answer, to what he calls *the last challenged principle*, tooke upon him to alter that axiom in Ethikes, & make it, *Nolenti*

Disciplinarians call re-

Resistance against the person obedience to the office of the Magistrate

Volenti non fit injuria, the dispute had been onelie whether his authoritie, or Aristotles, should have caried it, But when he deletes the commentarie upon it, he conjures the sense into a circle of his owne by such language as none but himselfe, & his spirits understand, Indeed for a madman to have his hands bound, who, were they at libertie, would doe himselfe mischief, For a sicke man to have physike forc'd into his stomake, which may worke his recoverie, otherwise desperate, if his aversion be countenanc'd, may be courteous violence improv'd to their good; But to contervene a Magistrates commands prætending punctual obedience thereby, if not an advancement of his power: To wrest the sword out of his hands, & disarme him for the securitie of his person; is a piece of invisible justice, & a favour left by all law and reason to be whollie at the disposal of the Discipline. *But in Scotland*, you say, *there is no such case*, &c. Which must relate to mater of *fact*, or *right*: If to the former, I must crave libertie to averre, That scarce any one of your Synods proceedings was ever freelie justified by the consent of the Magistrate for the time. That most were not, I have, & shall sufficientlie prove here, & otherwhere. If to the latter; your selfe confesse that your booke of Discipline (which includes the jurisdiction you have) could not passe the Parliament 1590. Nor can you make appeare where ever after it did with an exception onelie against the chapter *De Diaconatu*.

The Reviewer too bold with his Majestie.

In what followes, you pretend too much acquaintance with the King, to know what His Majestie *controverts* in his thoughts, with whom, I have hear 'ye ur late treatie was not so particular & closse as to make what discoverie you wished, & aim'd at, And what you did is not so authoriz'd as to strengthen your proofe, His Royal, & too gracious concessions having met with such unworthie, imprudent, refusal by persons, through habitual rebellion, not yet disposed to their good. As touching the case which the Bishop intimates, I can not wonder the account of it so *odious* as not to be met with by your answer, since it sets in your sight the horrour of your many yeares sinne, with the guilt of which you would gladlie runne into *dens*, & *caves*, or move the *hills*, & *mountaines* to cover you. In the meane time in vaine you hope to have any the *ancient Christians* companie, Who in times of their *persecution* never held publike Assemblies in their *Edenburghs* Imperial Cities, never arm'd themselves to maintaine *the divine ordinance of the Discipline*, Though, had they done it, litle would their prædecent availe you, the *just imposition* of a *Christian* King being very unlike the *heathen* Emperous *persecution*. Nor was the Presbyterie, that *divine ordinance of Discipline*, practiz'd by the *persecuted* in the *wildernesse*.

The Disciplinarians no companie for the Primitive Christian.

Mr. Baylie

Mr. Baylie in this time, by his affected diverſions, & devious mazes, having run himſelfe halfe out of breath, begins to thinke on the ſhorteſt way home, to finde which he takes a large leape over the hedge (& by vertue of ſome Diſciplinarian privilege paſſeth two whole pages of conſequence unanſwer'd. *Periſ libertas niſi illa conveniſ, quæ jugem imponunt*) yet not ſo cleare, but that one *brauble* hath catch'd him by the ſleeve, &, if the truth were known, I beleeve, many more have prick'd him to the heart, for one of moſt danger I adviſe him to ſeeke out a timelie remedie, & ſtand to the charitie of his *æquitable comparers* for the reſt. 'tis that *ſharpe* quæſtion which the Biſhope propounds. *Who ſhall judge when the Church is corrupted? the Magiſtrates or Church-men? If the Magiſtrates, why not over you aſwell as others? If the Church-men, why not others aſwell as you?*

The Reviewers cunning in paſſing over what he dares not, can not anſwer.

Mr. Gileſpies Theorem. becauſe preſsing ſuch downright *rebellion* he, without any brotherlie love, leaves on the ſhoulders of a *ſingle Presbyter*, & will not afford one fingar of the *Presbyterie* to eaſe him, though the *tantamount* be not ſo *unconſequential* as to need a *ſtake* to helpe it downe in a *ſwallow*, It being very well know'n that if Mr. Baylie ſhould not *tantamont* in this buſineſſe, the Aſſemblie brethren would give him a drench in the *Scotiſh horne*, & ſend him to graſſe with the long-eard creatures, as being no fit companie for the late more rational rebells in a Synod. The conſequence, if it muſt need be ſuch, from one *particular*, denied by none, to a *univerſal* affirmative, as ſtrange as it lookes, may be made good by the new Diſciplinarian logike, *Mr. Baylie* himſelve having more then once profeſs'd an identitie in the Scotiſh with the Reformed diſciplines abroad, in the harmonie of which I finde ſuch a canon as this. *Si Miniſter donum habet aliquid ad ædificationem conſcribendi, illud typis non mandabit, quin prius a claſſe examinetur, & probetur.* From the *Claſſe* he knowes it takes a remove to the *provincial Synod*, & thence to the *national Aſſemblie*. Now if the Reviewer will not tell us in what *Aſſemblie*, *Mr. Gileſpie* was cenſur'd, or this *theoreme* of his diſavow'd, becauſe it will be ſuch a ſingular caſe as never was heard of, Rebellion diſclaim'd in a Scotiſh Presbyterian Aſſemblie, otherwiſe then in a Catholike miſt which never drops in any particulars, he ſhall have the reputation of catching this *unconſequence* for once. But as the Biſhops ſayth, *Take nothing, & hold it faſt if he can*. Beſide he knowes there are many other ſuch *theoremes* of *Mr. Gileſpies* upon which the Biſhop hath built many high *accuſations*, which the Diſcipline muſt acknowlege, & muſt be meant to be of that number which had the *approbatorie ſuffrages of the Univerſities in Holland viz. Leyden, & Vtrecht*, or elſe he ſpake litle truth, and as litle to the purpoſe in his

His unkindneſſe to his brother Gileſpie whoſe theoremes are the doctrine of the whole Presbyterie

Harm. Sym. Belg. cap. 2

Epiſtle. Yet to helpe him to ſomewhat of better authoritie. He is deſir'd to take notice, That the ſubſtance of this *theoreme* was not declin'd in a *proteſtation* made (he knowes by whom) in Edenburgh Parliament 1558. In the dutifull *letter* to the Queen Regent from *the faythfull Congregation of Chriſt Ieſus in Scotland* 22. May 1549. In another from the *Lords of the Congregation*, 2. Jul. 1559. In an anſwer to the Queenes proclamation by *the Lords, Barons, & other brethren of the Congregation* 1559. In a *declaration* of the Lords againſt another proclamation of the Queenes 1559. To all theſe 'tis undeniable that the *Aſſemblies* adhær'd, or indeed rather the Lords &c, to them. In the Church Aſſemblie's *ſupplication* 28. May 1561. In the *vote* of the whole *Aſſemblie* 1563. In the *Superintendents, Miniſters & Commiſsioners letter* to the Biſhops, and Paſtours in England they write, *If authoritie urge you farther ye ought to oppoſe your ſelves boldlie, not onelie to all power that dare extol it ſelfe againſt God. but alſo againſt all ſuch as dare burthen the conſciences of the faythfull* (they mean'd the ſame oppoſition themſelves made in Scotland) In the ſeventh article fram'd by the Aſſemblie 1567. Beſide what was very particularlie preſſed by *Knox* in *Sermons, Conferences, letters*, &c. all acknowledge the ſenſe of ſeveral *Aſſemblies*. But all theſe authorities are abſolet, the ſeveral ends of ſuch ſpeaches, & actions being long ſince accompliſh'd in Scotland. However, *M. Baylie* denies that the *maxime in hand was the fountaine of any our late miſeries, or the cauſe at all of the loſſe of our Soveraigne.*

Fati iſta culpa eſt, nemo ſit fato nocens.

Gilleſpie's theoreme the rule of the late Diſciplinarian practice.

If he had but in kindneſſe delivered his meaning at large, & quitted aſwell his *independent brethren* of their bloudie performance in the *firſt act*, as he doth the *Presbyterian properties* that caried on the rebellion in the *foure firſt* of the Tragœdie. they might have masked merrilie together in their antike diſguiſes of *innocencie*, & pointed out to ſome ſillie credulous ſpectators the guilt of this horrid murder in the *ſtarres*. But I ſhall reach him a ladder, where by he may aſcend to the top of this truth, (not aninch higher then Edenburgh Croſſe) & what elſe he wants when he comes there, to doe juſtice accordinglie as he ſhall be enlightned upon his owne ſelfe for his ſhare in this *maxime*, & unpardonable miſchiefe, The firſt ſtep hereof begins neare the ground with the meane, & baſer ſort of the people, who on the 23. Jul. 1637. when by his Bleſſed Majeſties command, the ſervice booke was to be read in Edenburgh Great Church, fell into the *extraordinarie* waves of clapping hands, curſing, & outcries, throwing ſtones at the windowes,

windowes, & aiming at the Bishop with a stool, Continuing this hubbub in the streets, besetting the counsel house, whether the reverend learned, & worthie *Bishop of Galloway* was forced to flie for his refuge. Their outcries being commonlie such as this. *God defend all those who will defend Gods cause, & God confound the service booke, & all the maintainers of it*, of whom the *King* must needs be mean'd to be one, who had expresselie authoriz'd it. Vpon this follow two *extraordinarie* petitions, one in the names of the Noblemen, Gentrie, Ministers, Burgesses against the service booke, & booke of Canons, which being not answerd to their mind at Sterlin, & otherwhere, themselves in *protesting* did the same thing which they had call'd *the uproare of raskals* at Edenburgh. From *protesting* they mount up to *covenanting*, & by that engage multitudes of people to attend them at pleasure in *affronting* His Majesties Commissioner. With whomwhen they came to capitulate they gave this *extraordinarie* answer, *That they would rather renounce their baptisme then Covenant* (good Christians) *or abate one word or syllable of the literal rigour of it.* If Mr. Baylie hath any minde to goe farther, I shall desire him to step up beyond the preachers perswading the people to arme themselves & to meet in the streets (dutifullie) to entertaine His Majesties proclamation. Their protestations against that & the rest, with such loyal expresions as this. That *if the King will not call a generall Assemblie, which shall allow of their proceedings, they themselves will.* Their branding the subscription of their owne confession of fayth with the most *hideous, & horrible* name of *the very depth, & policie of Satan.* Their pulpit imprecations, *God scatter them in Israel, & divide them in Iacob, who where the authours of this scattering, & divisive counsel*, of whom (as strange as it seeme) the *King* againe must be principal. Their grand imposture in *Michelson* a mayd, about whom their Ministers cosin'd the people into an implicite fayth that she was inspired by God, & while she vented their devillish *rebellion* in her fits *Rollocks* blasphemous pretense for his silence, That *he durst not speake while his Master was speaking in her.* Another having these words in his Sermon. *Let us never give over till we have the King in our power.* Another, That *the sharpest warre was rather to be endur'd then the least errour in doctrine or discipline.* Their maintaining this position among the rest. That (a) *it is lawfull for subjects to make a Covenant & combination without the King, & to enter into a band of mutual defense against the King & all persons whatsoever*: Their laying open the true meaning of their *protesting, Covenanting, Arming, &c. That Scotland had been too long a Monarchie & that they could never doe well so long as one of the* Stuarts *was alive.* Their raising an armie for their extirpation, & meeting K. Ch. 1. to that purpose in the field. Their renewing & continuing, the warre when their

a *Nec enim dissimulabant fœderati, nimis diu apud Scotos regnatum esse Monarchis, nec recte cum illis agi posse Stuarto vel uno superstite Hist. M. Montisfros.*

their firſt deſigne had been obſtructed by His Majeſties unexpected, unwelcome grant of their demands. Their reaſonable dealing with the King when he unhappilie made their Armie his refuge, by cheating his pious facilitie of his ſtrength, & delivering up his naked perſon to their fellow Rebells, upon conditions litle coulorable in words, not at all juſtifiable in ſubſtance, & ſenſe, Their laying *chaines* upon His Majeſtie, when a priſoner, & linking his crowne with *iron* propoſitions. Beſide what was acted at Derbie houſe & otherwhere in the darke, & not improbablie agreed on at *Cynthia's midnight Revells*, when Cromwell was in Scotland. And all this under the fallacie of exſtraordinarie *reſiſting, reforming.*

And now let Mr. Baylie looke not up to the *Starres*, but downe into the depth of *hell*, where that *maxime* was hammer'd before ever *Gileſpie* fild it over, & ſee whether it were not the *fountaine of all our miſeries, & the cauſe of the loſſe of our late Soveraigne.*

No defenſive armes for ſubjects.

The queſtion that followes about *defenſive armes* (though there hath been no ſuch thing as a *free Parliament*, & without freedome 'tis none) I returne on himſelve, & demand *Did ever his Majeſtie, or any of his adviſed Counſellers*, I adde, Did ever loyal Parliament in England, or Scotland, declare, or intimate in what caſes, how *extraordinarie* ſoever, they thought it lawfull? I retort this. *The unhappineſſe* of the Diſciplinarian Presbyters did put the ſeditious part of the Parliament on theſe courſes, which did *begin, & promote all our miſerie* And were *ſo wicked* as to the very laſt to endeavour to breake the bands aſunder of *reaſon, juſtice, honour & a well informed conſcience*, wherein His Majeſtie profeſſed to the world the hand of God, & the lawes of the land had bound him. The peaceable poſſeſſion of His Majeſties Kingdomes depends not upon his Clergies conditionate conſent to have Epiſcopacie layd aſide. A handfull of Scots, with an hypocritical Aſſemblies benediction in their knapſackes, could they hold their wind when they got over Tweed, & ſwell up to the picture of Boreas in the face, would not be miſtaken for probable Vmpires or over-ruling Elders, in the quarell. Nor can Mr. Baylie *poſſeſſe* any prudent men of the loyal lay partie, that, that order obſtructs the King from his happineſſe. Why it may not be *layd aſide* the unanſwerable reaſons in the 9. & 17. chapters of *Eik. Baſil.* His Royal fathers booke will abundantlie ſatisfie any man, that will reſt in what he can not denie. Where he will finde enough of ſuch devout Rhetorike, & Religious logike as this. *I muſt now in charitie be thought deſirous to præſerve that Government in its right conſtitution, as a mater of Religion, wherein both my judgement is fullie ſatisfied, that is hath of all other the fulleſt Scriptures grounds, & alſo the conſtant practice of all Chriſtian Churches, till of late yeares the tumultuarineſſe*

Epiſcopacie no obſtruction to His Majeſties peace.

arineſſe of people, or the factionſneſſe, & pride of Presbyters [Reviewe that Mr. Baylie] *or the covetouſneſſe of ſome States, & Princes gave occaſion to ſome mens wits to invent new modells, & propoſe them under ſpecious titles of Chriſts Government, Scepter, & Kingdome* (which are the Scotiſh titles as I take it) *the better to ſerve their turnes, to whom the change was beneficial.* The reaſons that *convinc'd* the Royal Father have ſo *confirm'd* the Royal Sonne His Majeſtie now being, that Mr. Baylie dares not ſay (what he ſo præſumptuouſlie intimates) that he ever asked the *conſent of his Canterburian Prælates* to the alteration of that government. If, without *asking* they ſpontaneouſlie ſpake their conſcience in due ſeaſon, there was litle *boldneſſe* in it, & as litle in *printing*, which hath been often as much, & more at large, in volumes about the unlawfullneſſe of ſubjects taking up of armes, where Parliaments have unanſwerablie been proved to be ſuch, though the name of *tyrannie* is very *unhandſomelie, unjuſtlie, maliciouſlie* uſed in this caſe, & let him ſpeake out if he meanes to attribute it to the King.

See the learned & judicious Digges upon this ſubject.

CHAPTER III.

The laſt appeale to the ſupreme Magiſtrate juſtifiable in Scotland.

THe Biſhop conſider'd that the Kings *ſupremacie* is the ſame in Scotland, as in England, & upon that grounds the æquitie of ultimate *appeale*. The *altiſsimo* either of the Parliament, or Aſſemblie puts them not above the capacitie of Courts, & ſo makes them not coordinate with the King. What allayes you have for government I know not, & therefore can not cloſe with you in the terme, till you give me an undiſputable definition of the thing, which you call a *moderate Monarchie*, & tell me in what part of the world I may finde it, I know of none any where yet that inhibites *appeales* to the Kings perſon, If the Empire may be the ſtanderd to the reſt, the learned *Grotius*, that had better skill in the lawes then you, or I, ſayth. That in cauſes of Delegacie *ſemper appellatio confeſſa fuit ad Imperatorem, ſi ex Imperiali juſsione judicatum eſſet, aut ad Judicum quemcunque, ſi ex judiciali præcepto*, which holds good againſt your general Aſſemblie, if that judgeth *ex regali juſsione*, & that it doth ſo is cleare from your Aſſemblie Act, April 24. 1578. wherein it petitioneth the King *to ſet, & eſta-*

Appeale in Scotland from a General Aſſemblie neither irrationall, nor illegal.

bliſh your policie, a part whereof is your *Aſſemblie judication*. That it is, for the moſt part, order'd *to the King in his Courts*, is not any way to confine his power, but to free him from frequent impertinencies, & unſeaſonable importunities of trouble, or, it may be, a voluntarie, but no obligatorie, Royal condeſcenſion, to avoyd your querulous imputation of arbitrarie partialitie, & tyrannie in judicature. Therefore you injure the Biſhop by converting his aſſertion into a negative confeſſion, As if when he ſayth *is is to the King in Chancerie*, he muſt needs acknowledge. It can be neither to the King out of Chancerie, nor to him there but with collaterall æquipotential Aſſiſtants. Where-
Altar. Damaſcen. as your friend *Didoclave* complaines that our appeales are ever *progreſſus ab unico ad unicum*, wherein, whether he mean'd an aggregate, or perſonal unitie, I leave you to interpret. That an appeale is not permitted from your *Lords of ſeſſion*, or *Parliament* in Scotland, is becauſe whatſoever is regularlie determin'd there receives its ratification from the King. But if one, or other in their ſeſſion without him, ſhould determine a caſe evidentlie, undeniablie, deſtructive to the rights of his crowne, or liberties of his people, whether His Majeſtie may not admit an *appeale*, & aſſume his coercive power to reſtraine their licenſe, I thinke no loyal ſubject in Scotland will controvert, As touching your Aſſemblies, *King Iames* tells you, *It is to be generallie obſerued that no priviledge, that any King gives to one particular bodie, or ſtate within the Kingdome of conveening, & conſulting among themſelves* (which includes whatſoever they doe when they are convened, & conſulting) *is to be underſtood to be* privative *given unto them, & ſo the King thereby depriving himſelfe of his owne power, & prærogative, but onelie to be given* cumulative *unto them* (as the lawyers call it) *without any way denuding the King of his owne power, & authoritie*. This His Majeſtie alledged againſt the Miniſters at Aberdene, whom he accuſeth not onelie of *conveening*, but acting after they were convened. He particularlie mentions their *ſitting downe the diet of the next Aſſemblie*, & His Councel addes *their endeavour to reverſe, & overthrow all thoſe good orders, & godlie conſtitutions formerlie concluded for keeping of good order in their Church*. If you alledge that His Majeſties Commiſsioner was not there, then you grant me their acts are not juſtifiable without him, And that all are not neceſſarilie with him, I argue from the language of the Commiſsion, whereby they meet, which limits them thus *ſecundum legem, & praxin*, againſt which if any thing be acted, upon *appeale* the Kings prærogative may rectifie it at pleaſure, if not, any judge may pretend to be *abſolute*, & then the King muſt be *abſolutelie* nothing, having committed, or delegated all power from himſelfe. What *civile law of Scotland* it is, that prohibites *appeales* from the General Aſſemblie, you ſhould doe well

well to mention in your next, I know none, nor did *King Iames* thinke of any when he cited his distinction from the Scottish Lawyers, aswell as any other.

Where an *Assemblie* proceeds contrarie to the lawes of God, & man, Which is not impossible, while it may consist of a multitude, men neither *the best, nor most able of the Kingdome*, the Bishop thinkes an *appeale* to a legal Court of delegates constituted, by a superiour power, might be neither *unseeming*, nor *unreasonable*. The law of old never intended they should be the *weakest of all Courts*; Where it hath so happened, by your owne rule, pag. 22. The *Delegates*, not *Delegacie*, are to be charged. Such heretofore in England as imployed *mercenarie officials*, for the most part, were *mercenarie Bishops*, & if they had been cut to the core, would have been found, I doubt, *Disciplinarian* in heart, though *Episcopal* in title. The Scots way of managing Ecclesiastical causes is not *more just*, because more derogatorie to the right of the King, And the late Martyr'd King found it not *more safe*, & therefore told *Mr. Henderson* plainlie *the papacie in a multitude* might be as dangerous as in *one*, & how that might be *Gualter writ to Count Vnit-glupsen* in a letter. *Emergens hinc novæ tyrannidis cornua, paulatim crista attollent ambitiosi Ecclesiarum pastores, quibus facile fuerit suos assessores in suas partes attrahere, cùm ipsi inter hos primatum teneant.* He might have found the experiment of it in Scotland. Nor can it be *more satisfactorie* to those rational men, with whom the Bishops arguments are prevalent, beside what else may be effectuallie alledged against it. 3. Paper An. 1574

Allthough the two instances, the Bishop brings, for stopping *appeales* were accompanied with so many treasonable circumstances, as might have enlarged his chapter into a volume, & *deleted* the credit of a Scotish Disciplinarian Assemblie out of the opinion of all the Criſtians in the world; Yet His Lordship thought good to furnish his reader with better authoritie from the second Booke of Discip. ch 12. which shall here meet you againe to crave your acquaintance. *From the Kirke there is no reclamation, or appellation to any Iudge Civile, or Ecclesiasticall within the Realme.*

The reputation of the two Reverend Arch-Bishops *Montgomerie*, & *Adamson* depends not upon the sentence of a turbulent, & envious Synod, much lesse any single malicious Presbyter in a pamphlet, with whom we know 'tis crime hainous enough to be a Bishop, & shall not want his vote to make them excommunicate. Their manifold high misdemeanours are mention'd in the censure of the Presbyterie of *Striveling*, for admitting *Montgomerie* to the temporalitie of the Bishoprike of Glasgow, & his owne for aspiring thereto. Assemblie 1587. And of the other for taking the Kings commission to sit *The Rebellious, & insolent disciplinarian proceedings against the too Rt Reverend Arch-Bishops Montgomerie, & Adamson.*

to ſit in Parliament 1584. In the laſt Act of which his commiſsion is printed to regiſter his guilt. The principal of their *evil patrons* among the *wicked Stateſ-men* (I meane next under the King, to whom you yeild that prærogative at leaſt) is ſayd to be the *Earle of Arran*, who deſerves that character for being ſecond, at that time, in His Majeſties favour, & he is ſayd by your brethren to have taken them into the Parliament. So that, lay their commiſsion, & *Earle Arrans* courteſie together (which without the other had implied the pleaſure of the King,) they tooke not, without authoritie, upon themſelves as you ſayd) the Epiſcopal office, nor place in that Parliament.

Anſw. to the Profeſſion & Declar. made by Marq. Hamilt. 1638.

Whether the *pride, & contempt of the Prelates*, or *Presbyters* were greater may be judg'd in the caſe of Arch-Biſhop *Montgomerie*, by the Aſſemblies ſlighting not onelie His Majeſties letters, but Meſſengers ſuch as were two Heralds at Armes, His Maſter of Requeſts, who in the Kings name inhibiting their proceedings they ſend him word by *Macgil* they can ſalve their obedience, & yet goe through with the buſineſſe, Setting up *Durie*, & *Belcanqual*, two Edenburgh Miniſters, to raile againſt the *E: Lenox*, & when they are accus'd, quitting them by their Eccleſiaſtike prærogative. Putting their ſcholars at *Glaſgow* in Armes, & occaſioning bloudſhed in reſiſtance of the Principal Magiſtrates of that place, againſt whom they afterward proceeded His Majeſtie ſummous them to his judicature at *St. Andrewes*, they ſend their oratours inſtead of comming themſelves. The King exchangeth a promiſe of ſecuritie, for theirs of ſuſpending the cenſure. They admit the condition, but collude with His Majeſtie, leaving an underhand power with ſome ſelect brethren, to give ſentence, as occaſion ſhould ſerve. When they get looſe they conteſt with his Majeſtie by a *ſerpent-ſupplicate*, which when it creepes at the foot, wounds to the heart. Tell him boldlie he playes the *Pope*, & takes a ſword in his hand, more then belongs to him. The *Earle of Arran* demanding who dares ſubſcribe ſuch a paper; *Andrew Melvin* anſwers undauntedlie for himſelfe, & ſome others, for haſt ſnatcheth the pen out of a ſcribes hand that was neare him, writes his name, & exhorts his complices to doe the like. By letter to His Majeſtie they ſhew how farre His Majeſtie had been *uninformed*, & upon *miſinformation prejudg'd the prærogative of Jeſus Chriſt, & the liberties of his Church* (what becomes of the Kings, when this is pleaded?) They enact, & ordaine, that none ſhould procure any ſuch warrant, or charge, under the paine of excommunication. Where *K. Iames* did *acknowledge the æquitie of the Church proceedings* in theſe caſes I deſire to be inform'd, I am ſure K. *Charles* 1. many yeares ſince hath writ, That *they did wickedlie, & that which they could not doe.* And that it is *a very reproveable inſtance.* Which to have been ever his fa-

Vindic. Epiſt. Hier. Philad.

Supplicum libellorum Magiſter. Se poſſe ſalvo Regis imperio de cauſa tota cognoſcere.

Larg. Declar. pag. 308.

thers

thers opinion, I have under the hand of one of the moſt learned, knowing men, & eminent hiſtorians in your Kingdome, As likewiſe that they did never confeſſe their crimes, nor renounce their Biſhop-rikes &c. but that they were moſt cruellie perſecuted by that firebrand of ſchiſme in the Kirke, & ſedition in the ſtate, *Andrew Melvin* & his ſubſcribing Aſſociates, & made ſo odious to the people by their excommunication, that they ſuffered moſt grievous penurie, & in the end were ſterved to death, which did not quench the malice of their mercileſſe enemies, who after their death continued perſecuting their names, & memories, making them infamous by falſe ſuppolititious recantations, whereof they themſelves were the authours, & publiſhers. Others, that acknowledge a word, or two to this purpoſe, that drops from Arch-Biſhop *Adamſon*, ſay he did it, when ſet on the racke by his hunger, being faine to beg bread of his enemies, who, glad of the occaſion, ſold their charitie by weight, for his ſelfe ſeeming-conviction, & when they had it, being too greedie to gaine damnation to themſelves, did ſophiſticate every ſyllable with a lie.

Marg. not upon Poteſt. of the Gen. Aſſemb. at Edenb. Croſſe Decemb. 13. 1638.

Qui occaſione læti palinodiam ei per vim expreſſam, ſed in numeris a ſe locis inter-polatam typis publicarunt.

The Biſhops in their Declinatour againſt the Aſſemblie of *Glaſgow*, (if you remember well) *appeale* to no general Aſſemblie, otherwiſe then as it ſhall pleace His Majeſtie to conſtitute it, & perſonallie be preſent, or by his Commiſsioner, without whom, they acknowledge no authoritie it hath. They referre it to His Majeſtie to call one to repaire their injurie, by way of humble deſire, or direction, no way derogating from, nor impairing his ſeparate, abſolute prærogative, to redreſſe all perſonallie, if he pleaſe. Their expreſſions relating to Royall power in this particular are ſuch as follow ..... *So that they præventing, & not proceeding by warrant of Royal authoritie ..... May we not therefore intreat my Lord Commiſsioner His Grace, in the words of the Fathers of the fourth General Councel at Chalcedon*, Mitte foras ſuperfluos. *For diſcharge of our dutie to God, to his Church, & to our ſacred Soveraigne, leſt by our ſilence we betray the Church in right, His Majeſties authoritie, & our owne conſciences ..... And we moſt humblie intreat His Grace to intercede with the Kings Majeſtie, that he may appoint a free, & lawfull Generall Aſſemblie .. to whom* [Dr. Rob. Hamilton] *by theſe præſents we give our full power, & expreſſe mandate to præſent the ſame in, or at the ſayd Aſſemblie, or where elſe it ſhall be neceſſarie to be uſed*, (where's that Mr. Baylie?) *with all ſubmiſsion, & obedience due to our gracious Soveraigne, & His Majeſties High Commiſsioner.*

The Biſhops Appeale not derogatorie to the Kings perſonal Prærogative.

All which are clauſes aſſertive of His Majeſties ſupremacie over Generall Aſſemblies, & implie his power to take cognizance of their demeanour. Though, after all this compliance with your method, & countenancing a ſeeming pertinencie in your arguments, I muſt

The Reviewer miſtakes the ſcope of the Biſhops warning.

ſeaſonablie put you in minde that you are very much miſtaken in the Biſhops meaning, & here, as otherwhere, maintaine a blinde-conflict which your ſelfe. For allthough His Lordſhip often take advantage of your Aſſemblie proceedings, as contrarie to your lawes, & juſtifiable eſtabliſhment of the Eccleſiaſtike power in your Kingdome; yet, where there is a concordance of your practice, with your rule, if accompanied with inconvenience of ſtate, incroachment upon that juſt prærogative, which Monarchs otherwhere doe, or may, aſſume, if deſtructive to that libertie of the people, which is given them by the Goſpell, & Chriſtian freedome ſealed to them in their baptiſme; if diſagreeing with the primitive practice for the firſt five, or ſixe hundred yeares after Chriſt you lie open to the force of his arguments, though you ward the blow from falling upon your Church in its owne peculiar, as conſtituded in your Countrey. For his Lordſhips endeavour is not onelie (though in part) to ſhew how tyrannical your diſcipline is to your ſelves, but how præjudicial, & deſtructive it may prove to us in *England*, if (through want of caution, or a facile yeilding to your inſolent attempts,) way ſhould be made for you to propagate what you call the Kingdome of Jeſus Chriſt, but is indeed the tyrannie of Satan, & the ſecond practice of Lucifers ambition, (To baniſh Gods Anoynted from the earth, ſince he faild in his project of turning God himſelfe out of heaven) & we be enſnared in the like Presbyterian ſlaverie with the *Scots*. Therefore you ſee he entituled his booke, *A Warning to take heed of the Scotiſh Diſcipline*, &c. And were it not, that you would clamour in your next pamphlet, you were unanſwer'd, this advertiſement might paſſe, with any rational reader, for a refutation of, at leaſt, halfe your booke.

If I ſhould proſecute you with the many appeales that have been made *before* the Biſhops declinatour of the Aſſemblie at *Glaſgow* I know you would runne to your cover of *complaints* pag. 20. of your booke. What others have been *ſince* will be brought to your remembrance in ſuch a *flying roule* as the Prophet *Zacharie*, mentions (unleſſe a gracious pardon be given you upon your knees) when His Majeſtie ſhall by Gods aſſiſtance have power to chaſtiſe your *rebelling*, *curſing*, *covenanting*, *excommunicating*, *impriſoning*, *murdering*, *decreeing*, the confuſion of his Royal familie, & three flouriſhing Kingdomes in your Aſſemblies.

Ch. 5. v. 1.

CHAPTER

CHAPTER IV.

Seditious, & Rebellious Miniſters in Scotland ſeldome, or never cenſur'd by the Aſſemblie.

HEre Mr. Baylie layes faſter hold upon the title, then the Biſhops evidences in the Chapter, & becauſe *ſedition, & rebellion* are charg'd home to the conſcience of the Presbyters, & their uſual indemnitie imputed to the Diſcipline, he would faine ſtep over theſe publike enormities, to perſonal vices; againſt which (by his leave) the Eccleſiaſtike rigour is not ſueh, but it can admit of very frequent indulgences, & many times convert the guilt, or ſhame of ſuch haynous tranſgreſſions, to the glorie of their Goſpel, & a more certaine ſigne of the ſinners election by grace, according to *John Knox's* divinitie after proofe made againſt *Paul Meſſane. The treaſon of Judas, the adulterie of David, & abnegation of Peter, did derogate nothing from the glorie of Chriſts Evangel, nor yet the doctrine which before they had taught, but declared the one to be a reprobate, & the other to be an inſtrument, in whom mercie muſt ſurmounts judgement.* Nay, if they find it advantageous to their diſcipline, theſe declamers againſt *adulterie, & bloud*, will make religious applications to any, as they did to *Murray* their Regent-baſtard & murderer (to ſay no more of him) whom they made the greateſt ſaint upon the earth, & the moſt eminent patron of their Church. That your *pulpits* have been *perduellionis plauſtra*, the common ſtages for ſedition, & treaſon. I have made appeare upon an old *item* ſomewhere elſe. And becauſe you had not enough of them for the laſt *old Comedie* you were to act, how yow did mount it in *halls, ſchooles*, & other profane places, is deliver'd unto us upon Royal authoritie in his late Maeſties large Declaration 1639. Where is to be found ſuch loyal doctrine as this. One in *Edenburgh*, upon his Majeſties urging ſubſcription to your owne Confeſſion of fayth, ſayd *It was an Italian, & a develliſh device, firſt to make them renounce God, & perjure themſelves, & then afterward there was an intention to deſtroy their bodies*; & ſo that this ſubſcription imported no leſſe, then the deſtruction both of their bodies, & ſoules. *Rollocke* did as much upon a ſcaffold in publiſhing a wicked, & rebellious proteſtation. Another, *That though there were never ſo many Acts of Parliament againſt the Covenant, yet it ought to be maintain'd againſt them all.* And *Andrew Cant* ſince charg'd His Majeſtie thus to his face. *Awake thou lumpe of clay, thou waſt not ſleeping, when thou gaveſt out the bloudie commiſſione to Iames Graham.* Of all which I deſire *Mr. Baylie* to name

Sedition, & rebellion not cenſur'd by the Diſcipline.

Hiſt. of Reform. 4. books.

Scotiſh Presbyters mounting in halls ſchooles &c.

name one that ſuffer'd any cenſured from a Synod. what *privilege* theſe, or any other ſcandalous crimes had in *England*, or *Ireland*, the High Commiſsion, & Civile cenſures can cleare. But the Reviewers conſcience can tell how many ſuch tooke ſhelter under the wings of the Covenant, who were threatned proceſſe, if they ſubſcrib'd not, &, having done it, paſſed for very zealous, pious brethren in the cauſe. Their names, & infirmities, if Mr. Baylie hath not, I have charitie to conceale, Or, if I had not (could their ordination be juſtified, & they accounted of our brotherhood) I ſhould thinke my ſelfe oblig'd to it under the penaltie of the 55. Canon of the Councel of Carthage. *Epiſcopus accuſatores fratrum excommunicet & ſi emendaverint vitium, recipiat eos ad communionem, non ad Clerum.* If he bear'd the like reverence to Antiquitie when he ſpeakes ſo broadlie of the Biſhop *of Derrie*, he might bethinke himſelfe of the 57 Canon. *Clericus maledicus, maxime in ſacerdotibus cogatur ad poſtulandum veniam, ſi noluerit, degradetur, nec unquam ad officium, abſque ſatisfactione, revocetur.* And to give His Lordſhip his due intereſt in the prudent proviſion of the Church, I direct the reader to that in the Councel of *Conſtantinople*, *De accuſatoribus Orthodoxorum Epiſcoporum non admittendis*, which is to be found in the edition of *Chr. Iuſtell*, where he ſhall ſee by how many clauſes *Mr. Baylie* is excluded from being admitted to enter any accuſation againſt him, firſt, by the Religion he profeſſeth, adjudg'd as bad as *hæreſie* by the ancient Canons for *decreeing in conventicles againſt the authoritie of Biſhops*, *antiſynagontas tous kanonikois hemin epiſcopois* ..... And whether upon the ſeveral grounds that follow, an Oecumentical may not reject him, *hoos kathybriſanta tous kanonas, kai ten eccleſiaſtiken lymenamenon eutaxian, as a reproachfull deſpiſer of Canons, & a bane to the eutaxie of the Church*; let any of his *æquitable comparers* conſider. Yet, I thinke, I ſhall breake no canon by retorting his quæſtion, his acts being ſo publike, & himſelfe *autocatacritos*, convinc'd under his hand in his booke, *Did the Reviewer never heare of a Presbyterian, ſibb to Mr. Baylie, who to this day was never* (but may be in good time) *called to any accounts for flagrant ſcandals of ſuch crimes* (even the ſame the Biſhop mentions) *ſedition, & treaſon, which* (aſwell in Scotland, as in any other Kingdome) *are puniſhable by the Gallowes*? Theſe crimes, above any, deſerve civile cognizance, from which as free as the Scotiſh Churchmen have been, I dare undertake to prove out of their ſtorie, That there was hardlie ever Synod in Scotland (Presbyterian I meane) but was guiltie of Rebellion, or bloud, having ever made their *covenants with death, & their agreement with hell having made lies their refuge, & under falſhood hid themſelves* as they did Iſai. 28. 15. So that *Mariana*, & his diſciples

An. 436. Ancient Canons againſt Miniſters accuſing of their brethren.

Reviewer no competent witneſſe againſt Biſhops.

ciples, whether in *Italie* or *Spaine*, or all the world over, can not in æquitie have layd ſuch devilliſh doctrines, ſuch publike murders of Princes, & Nobles to their charge.

Fædus umbrarum periit. As conſtant a Covenanter as you are with the living, I ſee the holieſt league can not chaine up your furious malice againſt the dead. Your naming *Biſhop Aderton*, For his ſinne, & that bleſſed Martyr the *L. of Canterburie* for his patron, ſpeakes you a ſonne of neither Chriſtian charitie, nor truth. If Presbyterie had been as old as the Councel of Nice, I perceive your ſawcie fingars would have ſnatch'd the libells out of Conſtantines breaſt, & your zealous tongues, that are made ſeven times hotter otherwhere, would have runn the hazard to licke the Biſhops faults out of the fire. I wiſh you had help'd me to a better bargain of your ſilence, & not forc'd me to give you this, which I am loth to part with, in exchange for your blabbing That if all be true that is in print (which for your credit I hope is not) Your Diſcipline had no other then a Sodomite for its patron, ſome thinke you may take your choyce of French, or Scot.

He will not be at peace & charitie with the dead.

How this abomination hath been propagated with your Diſcipline, (though by it no Diſciple) I leave them to relate, who, to ſhame you into ſome ſpeachleſſe civilitie, have had reaſon to be your Domeſtike obſervers, if they can frame it by chaſt language in a riddle. Yet becauſe your Presbyterie ſhall gaine no credit, if I can helpe it, by any counterfeit innocence, I will returne you a line or two in Latin, which may informe you that ſuch an ill weed hath grow'n even where the ſharpe ſickle of the Elderſhip hath prætended to cut downe all wickedneſſe before it. *Hoc tamen diſſimulare non poſſum, in Palatinatu nulla prius ſcandala tam atrocia incidiſſe quàm ea ſint quæ ſenierum illic conſtitutorum culpa acciderunt. Et quis, obſecro, eos poſtea ferat correptores, qui ſceleratiſſimum hominem Siculum* Sodomitam, *& eundem peſtilentiſſimum calumniatorem* (you inherite at leaſt the upper halfe of his qualities) *impunè elabi paſſi ſunt, ne ad Iudices legitimos traheretur.* If you name Biſhop Aderton in your next, you will force me to breake the bond of modeſtie with my Readers, & make me lay this horrid ſcene nearer home. If you will ſhew your ſelf a better Chriſtian, or Scholar, & ſtrengthen your arguments with the ruines of Biſhops doctrines, where you finde them, & not rake up the rubbiſh out of ſome few ſinnes, or lapſes in their lives, you may write your pleaſure & without a bluſh expect the like ingenuitie on this ſide.

Gualth. Epiſt. Eraſt. Aug. 3. 1570.

Pſeudon ſyncolletes.... leptotaton leron hiereus, Excuſe me ſir, if Ariſto[illegible] nes at præſent furniſh me with no more honorable titles to ſalut[illegible] you

ſpeake my truth of the living.

you by, for your ingenuous meritorious demeanour in the next paragraph. Wherein you are pleas'd to pervert all that the Bishop mean'd innocentlie, & writ temperatelie, & sacrifice your soule to the Father of lies to gaine the countenance of your *brethren in Holland.* Historical truth I hope is no slander. Nor can it be their shame to keep peace in their Churches, & turne seditious incendiaries out of doores. But while you plead for these your owne brethren among them, (the rest holding not that point of your *discipline*) what respect you beare to their vigilant *Magistrates*, whom you taxe for *putting out of their cities men zealous in their doctrine, pressing the true practice of pietie*, &c. I leave to some interpreter to tell them. But my selfe shall tell you, by the way, that they joyne not with you in *rejecting our Episcopacie, as Anti-christian* Name you what booke of theirs, or person of any note that hath done it. I am sure since you, & your English mates fell to worke with *root, & branch Spanheim*, their great divinitie professour in *Leyden*, held up his hands, & wished that all had beeu such as *Arch-Bishop Vsher, & Bishop Morton*, & then the order with such men he acknowledg'd would passe here wel enough. So that it should seem in the rest there wanted onelie a conformitie in some such thing, as *Calvins* opinions to qualifie them for a tolerable communion with the *Dutch*. What their *zealous Ministers* have preached *for practice of pietie, suppression of hæresie, & schisme*, the Bishop is farre from calling, or accounting any *crime*. But because you croud into their *zealous preachments*, the *sanctification of the Sabbath-day* in your Judaical sense, If, they pressed it in the rigour of your discipline, their auditours use a large practical license to confute them. To passe by their weeklie Sabbath mercates, & many publike faires, one of which you, & I met with at the *Hague*, I could have shewd you there the dancing on the ropes (if not a dutch stageplay for a need) & many other prettie sights, to which you were invited with sounding of trumpets, & beating of drumes, which is their businesse at this instant in another part of the reformed Provinces: where I am I can tell you of several *recreations* I have observed (beside playing on the ice objected against the Ministers of *St. Andrewes* that were spectatours) which I litle thought on when the poor *Prelatical* Clergie, not many yeares since, were cursed with *Presbyterian bell, booke, & candel*, for approving a narrower toleration in our Countrey. Our persecutions have help'd us to this, & some other experience, whereby we shall be hereafter enabled to unmaske your adventurous impudencie to the world. Whether the streame of *Presbyterian*, or *Prælatical* ermons have run clearer from *contempt of pietie from silence, flaterie*, &c. may be seen by him, that will looke into these last 12 yeares current of

Spanheims speach about English Bishops

The Kings booke of recreations farre short of what other Reformed Churches tolerate on the Lords day.

Vindic. Chr. Philaed.

of the times. If the vigilant Biſhops, ſuch as their Lordſhips of *Derrie & Downe*, purg'd their chanels from the filthie doctrines, & rebellious obſtructions of *Blaire, Levingſtone, Hamilton, Cuningham & others*, they did it for the more even paſſage of pure Primitive reformation. The zeale of theſe men was eating out the foundation of Gods houſe, & their ſwelling waters did overflow the bankes of government, where they came. Their impious doctrines made them firſt be turn'd out of Scotland, where *Blaire* had been before expelled the Vniverſitie of Glaſgow by the Profeſſours for teaching his ſcholars, in his lectures upon Ariſtotle, *that Monarchicall government was unlawfull*, (the lawfullneſſe whereof *Mr. Baylie* accounts part of the *Prelates profanitie, & errours.*) Vpon the like miſdemeanour the ſame juſtice overtoke them in *Ireland*, but at a time, as it hapened, when Chriſts Covenanting, Antimonarchical Kingdome began to be reedified in *Scotland* which wanting ſuch bold pieces to ſupportit, & their blaſphemous treaſonables ſermons to cement it, they were very heartlie welcom'd, & preferred to places of greateſt eminencie in that Church.

Blaire & his companions juſtlie banished.

K. Ch. 1. larg. Dec. 1639. pag. 324.

What a ſingular difference there is in the point of *exemption from ſecular juriſdiction* between the *Geneva Diſcipline*, & yours the proceedings in the next paragraph will ſhew. And what perſon *convict of*, or notorious for *thoſe crimes*, that you reckon was ever priviledg'd by the ſpiritual Court, you are to mention. Your generals are aire, the Biſhop craves no favour of your extraordinarie charitie to conceale.

The Diſcipline in Scotland differens from Geneva.

The Declaration 1584. might be penned by *Mr. Patrike Adamſon* & yet be *King Iames's*, If his Majeſtie declin'd the acknowledgement thereof *the yeare after*, when your Rebells had ſeiz'd upon his perſon at *Sterlin*, that may very well be imputed to his feare. Nor was that the onelie *negative ſubſcription*, you extorted from your priſoner that yeare, who, when at libertie, afterward, with the ſame hand, blotted out that which, when you had the guidance of his pen, you had forc'd him to write againſt his owne inclination, & ſenſe. If *Mr. Adamſon profeſſed upon his death his repentance for lies, & ſlanders* (to which we have a contrarie tradition from ſome that were præſent) he did no more then your great Declaratour *Buchanan* for his that were oppoſite to the other, And how both theſe ſort of, *lies* that caried contradictions could proceed from the ſame ſpirit, or their repentance have the ſame grace, & truth to reforme it. I leave to your diſcerning ſpirit to reconcile, or, if you find them different, to diſtinguiſh. What the Biſhop aſſerts, *Mr. Camdens* faythfull regiſter will juſtifie. *Miniſtri nonnulli in Scotia è pulpitis, & per circulos Reginam indigniſſimis calumnijs infectati ipſi, Regi, & Conſiliarijs aſperrimè obtrectárunt, & coram*

King Iames Declaration 1584.

Part. 3. An. 1684

comparere

comparere juſſi faſtidioſo quodam contemptu abnuerunt, quaſi pulpita à Regum auctoritate eſſent exempta, & Eccleſiaſtici non Principis imperio, ſed Presbyterio ſubeſſent. Your Miniſters raile againſt, *Queen, King, Councel with contempt, & ſcorne, denie appearance upon ſummons, ſtand upon Eccleſiaſtike priviledge*, are not cenſur'd by the Aſſemblie, & what is that but protected? & what both but as much as the Biſhop out of the Declaration pretends to?

The Biſhops conſequence good from Commiſſaries to Civile Magiſtrates.

What nullitie in the law of your countrey you pleade, can be taken for no anſwer to the Biſhops ſecond proofe, who tells you, *the ſame reaſon may exclude aſwell Magiſtrates, as Commiſſaries, becauſe they have no function in the Kirke*, & they are ſo excluded out of the 11. chapter of your 2. booke of Diſcipline, which providing that *all abuſes may be removed, & dependances of the Papiſtical juriſdiction aboliſhed*, regulates all by the *Elderſhip of the Church*, & in ſilence robs the Civile Magiſtrate of his power, The ſtrength of which argument you wave, as you doe the 3. inſtances that follow, & ſcowre up an old ruſtie peice of Logike of your owne to fight with your ſhadow; The Biſhops conſequence holding good. That if thoſe, which have *no function in the Kirke*, are not to be judges to miniſters, no juriſdiction remaineth in the Civile ſtate whereby Miniſters may be puniſhed. In England the *Commiſſarie*, & *official* were no ordinarie judges to *depoſe*, & *excommunicate* at their pleaſure: what reſervations there were, & how limited was their power, your friend *Didoclave* will acquaint you. Which integritie, & prudence he calls a *fucus*, & *fallatie*, becauſe he had found no ſuch native beautie of holineſſe in his Church, no ſuch down-right dealing in the diſcipline. The juriſdiction of Commiſſaries was reeſtabliſhed in Scotland in Eccleſiaſtike cauſes, to as great a latitude as formerlie, by act of Parliament at Edenburgh June 4. 1609.

Fucus ad fallendum ſimpliciores, vel potius illudendum Eccleſiis pag. 404. Altar. Damaſc.

The Aſſemblie juggling in Gibſons caſe.

Presbyterian Aſſemblies are eaſilie ſatisfied about any delinquencie againſt Kings. And had not *K. James* at this time been abſolute, & the brethren in feare what ſhould become of their Euangel, they had not proceeded ſo farre as they did in *Gibſons* caſe. That many paſſed at other times with leſſe notice, nay with their authoritie to maintaine them, I have ſhewed frequent enough out of their ſtories. Delinquents of the Epiſcopal partie could get no ſuch opportunies for abſence. When *Gibſon* came about, he prætended not onelie his *feare* for an excuſe, but his *tender care of the rights of the Church*. This, becauſe more pertinent to the quæſtion, Mr. Baylie overlookes, as he doth their *purging him of his contumacie without acquainting his Majeſtie*, which the Biſhop urgeth. He were better betake himſelfe to ſome other trade then that of *reviewing*. Two, or three ſuch ſurveys will looſe the Diſcipline more ground, then *Didoclave*, & any other his unanſwered

Champions

Champions ever gaind them. That *no trial of Gibſons faults was perfected* though *a fugitive* was a teſtimonie of their forward dutie to the King. Others (beſide the Biſhops by the Synod of Glaſgow) have been excommunicated at as great a diſtance for their loyal expreſſions, & actions.

The Biſhops fourth proofe I perceive hath much troubled the Reviewers eyes, *oſper id ſuk epi tous ophalmous*. *Mr. Blackes caſe* may very well ſeem *odious*, *Odit, quod metuit*, It turnes his ſtomake ſo much that he findes not confidence enough to wipe of that filth, which was ſpit upon the reputation of the Diſcipline by his ſpeaches. He is better imployd with his ſleeve, & his ſciſſours about divining how his Lordſhip came by ſo many particulars of the ſtorie; but the guilt of his conſcience makes his hand ſhake, & ſo all his witchcraft falls to ground. For the Biſhop, to my knowledge, may have his *warrant* for that relation ſomewhere elſe, &, for ought he knowes, recourſe to ſome vocal oracles of that time, beſide ſome ſuch regiſters as have not been raced by the ſword of the Diſciplinarian ſpirit, nor cancell'd by the Clerke of the Aſſemblie in the darke. Though that large, moſt excellent volume compiled by the Rt. Reverend ArchBiſhop having, no long ſince, happilie eſcaped the *Scotiſh Inquiſition*, may hereafter be a printed monument of the Diſciplines *ſhame*, an æternal *diſgrace* to the Rebellious Presbyterie, & his credit, for all the Reviewers calumnies, a laſting pillar to ſupport the fayth of all poſteritie, that ſhall reade it. Yet to take Mr. Blackes ſtorie from his hand, out of the regiſter of truth, the Doomſday booke *of the Diſcipline as it lies*. *The Biſhops relation of Mr. Blackes caſe vindicated & enlarged.*

——— Veniat inviſum ſcelus,
Errorque, & in ſe ſemper armatus furor.

If *the Kings countenance were changed*, his conſcience was not, which, by his own confeſſion, ſo ſoon as ever his judgement was in the bloome, tooke checke at the Religion, as well as at the Rebellion in the Aſſemblie, profeſsing with our ſaviour that *though he liv'd among you, he was not of you*. *Hamp. Court. Conf.*

That you make no *medium* between *Presbyterian*, & *Popiſh*, is a piece of old *Synodical malignancie*, which the trial of the orthodoxe partie in theſe times hath made out of date, ſince being rejected, & baniſh'd by the one, they neither finde, nor ſue for reception with the other, (ſaving into a toleration of their aſyle) but by the hand of the Allmightie are held up in their conſtancie between you both: Yet your *feares* were not groundleſſe, when the Religious King went about to eſtabliſh ſuch publike worship, as would have informed ignorance in

a discoverie of your errour, & draw'n of all your conscientious, & rational disciples. His Majesties civile favours to some *Papists*, were not so strong evidences of his *change* as to wind up your Ministers to such a *free warning*, nor gave them license to make such *rebellious applications*. If that be the *use* 'tis time for Kings to search better into your *doctrine*, & see whether the toleration of that have not been the great *sinne of our age*, which hath pull'd downe such *judgements* upon their heads.

Rom. 6. 1. Ephes. 6. 16. This *grace* in your *pastour* is that, which *abounds by continuance in sinne*. And this *fayth* is nothing like St. Pauls *shield*, being beaten by the Assemblie into a *sword*, whereby they endeavour to *subdue Kingdomes*, but have no such commission as had *Samuel* & *the Prophets*. *Mr. Blackes*

Hebr. 11. 33. *denial* was too faint to absolve him, & *his honest hearers*, if conforme to their English brethren, might perchance be so wrapt in their night caps, as their negative testimonie could not be very currant. When he shew'd himselfe so willing *to be tried by all the world*, he litle thought who might passe upon the *verdict*. All the heathen had condemn'd him for the *murder of morallitie*, & he had met with a scurvie packe of hatchearted *Gudfathers* among the *Papists*. A brother of yours confesseth that somewhat *Blacke* had sayd, though he hath no great minde to take notice, what, nor when. He complaines of *Rutherfurt* his accuser becaus oblig'd for private courtesies, who deserves to be commended for præferring publike duties, & in that appeares to have been one of the *most honest hearers* there. The *Courtiers* can not be blamed for *intending to stop the mouthes of such Ministers*, as layd the *Devil with his bairnes* at their doores, & put them in afright that they should afterward be charg'd with keeping all the blacke *brats of the Assemblie*. The *advice* of the Brethren was adjudg'd *treason* by the law of *Scotland* produc'd against the *Aberdene* Ministers, & your *Edenburgh* Bibles have not one text to justifie that *appeale*. The words layd to *Mr. Blackes* charge I hope will be confessed to be *trulie seditious*. All the quæstion you make is, whether he spake them or no, which though doubtfull (as it is not, being proved before the Assemblie who gave this reason for his exemption from punishment, *They knew not with what spirit he was overruled*) must be acknowledg'd a mater of civile cognizance (becaus no point of religious) aswell as the punishment, if prov'd. *Constat Episcopos & Presbyteros forum legibus non habere, nec de aliis causis ..... præter religionem posse cognoscere*; The Brethrens reason, or rather mis-apprehension must not be made the measure of the lawes. If the King yeided so much toward *an amicable conclusion*, what can justifie the Presbyters in continuing the breach? who, say what you will, were bound to *subscribe a band for that silence* which

Nescio quid nec quando, sed multo ante Vind. ep. Philad.

L. 1. c. Theod. de Relig.

which was required, *Peſſimus eſt mos ſuggeſtum in ſcenam vertere, & dulciſſimam Evangelii vocem in Comœdiam vetere.* What the learned *Grotius* enlargeth upon this ſubject, I will not tranſcribe, but call upon you to anſwer, being that which I aſſume to make good upon the ſame texts & proofes he produceth. The truth was you durſt neither have adviſed *Blacke* to *appeale*, nor your ſelves have ſhew'd ſuch contumacie to the King, but that you had felt the pulſe of the people, & made it beate high in your behalfe. This your brother confeſſeth though in Gypſie language, calling it *the great concord, & authoritie in the Church, ſuch as made the Courtiers to tremble, though never ſo much in favour with the King.* Which *concord*, when ſo magnified in your ſtorie, we know, was ever a *covenant* to rebell, & awe the *King* aſwell as the *Court* by your uſurp'd authoritie of the ſword. Yet whatſoever is your practice, & profeſsion, by fits; ſometimes you are more ſerious (though ſeldome more loyal) & the reſult of your councel apparels it ſelfe in ſuch a ſentence as this *Our obedience bindeth us not onelie reverentlie to ſpeake, & write of our Soveraigne, but alſo to judge, & thinke.* Which if the Edenburgh Miniſters had practis'd, they had not come under that *ſevere ſentence* pronounced againſt them for raiſing a dangerous mutinie among the people.

De Imper. ſum. Poteſt. circ. ſacr. cap. 9

Nam eo tempore ſummâ fuit Eccleæ concordia & authoritas, ut aulici ab ea, tametſi Regia gratia niterentur, timerent, Vindic. Ep. Chr. Philad.

If I would, like you, turne *diviner*, I might eaſilie gueſſe out of what *un printed regiſter* you have that prettie legend, that followes, which yet is not ſo decentlie dreſs'd as to make good the chaſt credit of the diſcipline. Who was this *villaine*? By whom was he *Suborn'd*? *A villaine. They ſuborne*, without particular inſtance of either, will not paſſe upon publike fayth. If the *Commotion* was *innocent*, why not *approv'd*? If not *approv'd*, how appeares it to be *innocent*. The beſt way to have quit the *Miniſtrie* from being *authours*, or *approvers*, had been to be *cenſurers*, but here they could keep ſilence without a *band*.

Let to the Q. of Engl. Jul. 16. 1561.

I can not yet let goe this ſingular ſtorie, my durie forbids my charitie any where to favour you with my ſilence. And becauſe you are ſo præjudic'd againſt *unprinted* traditions, I will give it you for the moſt part out of ſome *printed* regiſters I have met with.

King Iames, deſirous to ſet off his Court with what luſter he could to foraigne Ambaſſadeurs, had, in a proyident magnificence, retrench'd ſome allowance formerlie iſſued for his Courtiers attendants, & contracted their *tables* to enlarge his owne *entertainments*. For the managing of this, & ſomewhat elſe concerning his revenue, he had appointed *eight officers of State*, where of ſome were Papiſts, but of know'n intergritie. The *Reformado Courtiers*, by way of ſcorne call'd theſe *Octaviant*, & made an eaſie impreſsion into their Miniſtrie by ſuggeſting, that they had a deſigne to introduce Po-

The Miniſters guiltie of the tumult. Decemb. 17. 1556.

perie,

perie, & ſubvert the whole diſcipline of the Church. After private conference, a faſt, *for the ſmiting with the fiſt of wickedneſſe*, ſoon after was kept at *Edenburgh*. *Balcanqual* preacheth, & ſpares neither, King nor *Councel* in his virulence, infuſeth all the unpleaſing particulars, he could thinke of, to imbitter his *Satyr*, humblie beſeecheth the *Edenburgh* Citizens at a certaine houre to meet in the *New Church*, tells them how much it concern'd their reformed, *Euangel*. His reſervedneſſe ſharpend their expectation, & caus'd their punctual aſſembling almoſt to a man, where they found their Miniſters in a formal Synod, having choſen a violent Presbyter, *Mr. Robert Bruce, their Moderator*. Here *Mr. Blackes* ſufferings were aggravated: & the Kings violating the prærogative of the Church. One *Watſon* comes in, & addes oyle to the flame, remonſtrates his late repulſe at Court, & denial of acceſſe to the King, being ſent with ſome Rebell-ſupplicate from the Brethren. The *Moderator*, with as much malice as my be, comments at large upon every inſtance in a ſpeach; Makes it *Gods* cauſe, & engageth the people to aſſert the libertie of his *Goſpel*, if not by *petition*: by power. Some *Commiſſioners* are ſent to the King, then in the *Tolbuith*, who, receiving ſome cheeke for their unjuſtifiable proceedings, come backe with their angrie account to the *Aſſemblie*. One * *Vaſius* *Alexander* * *Vaux* being (as the Presbyters had prædeſign'd) mounted up above the congregation by a pillar, with ſtretched out arme cries, *The ſword of God &, of Gideon*, bid them to follow him *in the vindication of God, & his Church*. They take it out of his mouth, & in confuſion clamour, *Arme Arme, for God, & the Church*. They doe accordinglie, & ruſh violentlie into the ſtreets beguirting the place where His Majeſtie was. *Mr. Thomas Hamilton* afterwards Earke of *Haddington* takes an halberd in his hand, & with ſome of his friends keepes the multitude from entring. *Alexander Hume* of *Northborwick*, for the time *Proveſt of Edenburgh*, & *Roger Mackmath* (whom the King ordinarilie called his *Bayliffe*) raiſe what power they can upon a ſodaine, the honeſt *Hammermen* come in to their aſsiſtance, They demand firſt whether the Kings perſon be in ſafetie, & then by a mixture of faire words, & menaces make the rowt quit the place, but not their riot, for they by, & by rallie in the Mercate place. The Captaine of the Caſtle turnes ſome canon upon the Towne, & by that militarie argument prævailes with them to disband. The King is ſafelie guarded to his palace at *Halyrud Howſe*. For all this *Bruce* ſends abroad his writs, to call in the Nobilitie to their ſuccour, ſome of whom had in zeale abetted the late tumult. *The Lord Forbes* payd his fine for going into the ſtreet, The *Lord Hamilton* hath an invitation to be *General*, & ſhould have had his commiſsion (from the Synod no quæſtion) if he had ſignified

fied his acceptance. He very noblie, & loyallie delivers up his letter to the King, & detects the Rebellious project of the Diſcipline. Some of the Miniſters are ſent for, & convicted, obtaine pardon of the King, but no actual oblivion from any his good ſubjects, who ever after deteſted that diſloyal ſect, & branded the 17. *day of December* with the indeleble infamie of that prodigious attempt.

How like this lookes to an *halfe houres tumult*, or petie *fray*, How *ignorant* were the *People*, how *innocent* the *commotion*, How free the *Miniſtrie* from being *authours*, or *approvers*; Let the Reviewers *æquitable comparers* determine.

CHAPTER V.

The Diſcipline exempts not the ſupreme Magiſtrate from being excommunicate.

TVatim agis. The Biſhop argues about *excommunicating Kings*, & you anſwer about *cenſuring officials*, that pronounce ſentence for non-payment of money, wherein yet you are not more impertinent, then malicious: For you know well enough that ſentence was not executed for that, but for obſtinacie againſt the power, & commands of the Ghurch, Wherein if any officials inconſideratelie proceeded, it muſt not bring in quæſtion the more deliberate prudence of them, that made the conſtitution to that purpoſe. The raſh præcipitancie of the Scotiſh Presbyterian rule, & practice, though many times very reprovable in the ſater, I finde not heere in the Biſhops allegation, nor of what magnitude the ſinnes are, for which they excommunicate, though we have know'n a deſertion of the Brethren in conſpiracie againſt their Prince, or a glance through their fingars, an interpretative neutralitie, hath been made the great ſinne, & threatned with this cenſure. Neither the Prælatical partie, nor any orthodoxe Chriſtians in the world come into your communion in the point of excommunicating their Kings, nor comprehend them within the object of their Diſcipline, by which, though they have kept the *ſonnes* of the Church in a filial awe, yet ever reſerv'd a paternal priviledge for their Kings, the *Nurſing Fathers* of the ſame *Imperatoria unctione tollitur pœnitentia.* And the learned *Grotius* aſſures us that the *Kings* of *France* for many ages have expreſſelie *challenged* thisexemption for themſelves, *Ne poſſint excommunicari.*

The Rev. *impertinencie or cunning in altering of the ſtate of the quæſtion.*

Let: of the Congreg. to the Nobles of Scotland 1559.

De Imper ſum. Pot. cap. 9.

Disciplinarian intentions never better then their words

Rev ..... *did never ſo much as intend the beginning of a proceſſe againſt their King, &c.* Anſ. Chriſtian prudence admits no ſuch charitable gloſſes upon the *Scotiſh intentions*, where is no colour of ambiguitie in their *words*. In which if the King be a *man*, or a *Magiſtrate*, he muſt be neceſſarilie included, & made ſubject aſwell to Church *animadverſion, as admonition*. If *Mr. Baylie* hath a perſpective for the thoughts of all his prædeceſſours, he may enjoy the pleaſure of ſuch ſpiritual reviewes, or revelations to himſelfe, but can have no demonſtrative evidence to propagate the like confidence among others.

Eccleſ. 8. 4.

True cauſes of citation of Princes to an Aſſemblie is the peculiar language of the Diſcipline, no ſuch *truth* is implied in this *truer* text of Scripture, *Where the word of a King is, there is power, & who may ſay unto him what doſt thou?* The beginning of the next verſe is not *the Scotiſh Aſſemblie*, in anſwer to that quæſtion. What theſe *true cauſes* have been, I have partlie manifeſted out of their ſtorie, their owne Regiſters juſtifying their ſucceſſive meekneſſe, & indulgence; wherein though no King may be found excommunicate, (becauſe their ſpiritual ſword wanted luſter, and brightneſſe to ſtrike ſuch amazement into Princes, as to make them let fall the temporal one out of their hands) yet not any one of them hath there been ſince the Aſſemblies were poſſeſs'd of their infernal commiſsion, but have been perſonallie threatned, impriſon'd, depos'd, or murdered, & they ſhould have taſted the meekneſſe of the Diſcipline in them all, if the ſeaſon had ſerved, & they could have catch'd, or kept them in their power; Againſt which univerſal experience whether *Mr. Baylie's* ſingle word may be taken for the future ſecuritie of His Majeſtie, & his ſucceſſours, I ſubmit with ſilent reverence to be debated in their Councel.

No thanks due to them for not excommunicating their Kings.

The Ancient Fathers quit peccant Kings of all humane cenſure.

Rev. *We love not the abuſed ground,* &c. Anſ. *We* are as litle in *love* with the *Reviewers affronting of Kings*, as they with, what he calls the *Warners flatering of Princes*. To the quæſtion he ſo magiſteriallie propounds. *St. Ambroſe*, notwithſtanding his Act to *Theodoſius*, makes anſwer upon that ſpeach of *David* cited by the Biſhop, & addes the reaſon in ſuch language as *Mr. Baylie* will not heare from any *Canterburian-Prælate*, *Quod nullis ipſi* [Reges] *legibus tenebantur, quia liberi ſunt* Reges *a vinclis delictorum*. The ſame is to be found in *Iſidore Pelus*: And *Tertulian* to this purpoſe many hundred yeares before Presbyterie was hatch'd. *Apoſ. Gent. adv.* *Scimus* [Imperatores] *quis illis dederit imperium. ..... ſentiunt Deum eſſe ſolum, in cujus ſolius poteſtate ſunt, a quo ſunt ſecundi, poſt quem primi, ante omnes, & ſuper omnes Deos, homines.* And becauſe the Reviewer calls this doctrine Epiſcopal, let him take *St. Hieroms* note too by the way. *Rex ipſe* [David] *& alium non timebat.* This Catholike doctrine præſerves the Majeſtie

Majeſtie of Princes, *de jure*, *inviolable* from the inſolencie of Aſſemblies. Where the abuſe of it *ſpurres* them on to any dangerous *præcipices*, they are to ſtand, or fall unto themſelves. The poor oppreſſed people would many times worke out their deliverance by prayers, & patience, if the *outragious* Presbyters did not thruſt them downe, & with the hazard, if not deſtruction of their perſons, daſh all civile government in pieces.

CHAPTER VI.

Kings may ſometime pardon capital offenders, which the Diſciplinarians denie. As they doe their Royal right to any part of the Eccleſiaſtike revenue.

WEre your reaſoning as methodical as the Biſhops, I ſhould not be ſo in every Chapter at a loſſe to find out more *to what*, then *what* to anſwer, having hitherto met with none, but Socrates's three darke principles in your booke, *tò chaos tousi*, *kai tas nephelas*, *kai ten glottan*, *confuſion*, *clouds*, *& tongue*: which among them have made ſuch a *miſt* in your own eyes, & ſuch a *clattering* in your eares, as you can neither ſee, nor heare a good logical argument brought before you. We, that are above this diſturbance, & at a diſtance, obſerve his Lordſhip laying out the doctrine of your Diſcipline (for ſo I'll ſpeake for once) received by you all, & then illuſtrates it by your practice, wherein if he had roome enough, he would muſter up ſo many particulars as with an, &c. might conclude an inductive univerſal. Though the other way of *acconſequential arguing* hath been thought tolerable in *Mr. Baylie* (no *Doctour* as I take it) as not long ſince in his uncharitable mention made of Biſhop *Aderton*, & his ſlander againſt the two reverend Biſhops of *Downe*, *& London Derrie*.

The Biſhop's reaſonning not unconſequential.

Ariſtoph. Nubes.

The Miniſters rigour, & vindictive *pleading* hath ever multiplied in Scotland the *widowes*, *& fatherleſſe*, the *deadlie feuds* having been ever continued, & received by them, when they ſaw it tend to their advantage, ſo that the *blond* ſhed by murderers of their making may be trulie æſteem'd, *the ſeed of their Church*. Which duelie conſidered, demonſtrable in their ſtorie, ſhould deterre any cautelous Chriſtian from their communion, who, by that partaking in their guilt, can exſpect from heaven no benefit of his prayers, Gods curſe

Blond the ſeed of the Diſcipline.

Esai. 1.15. in the Prophet concerning them nearer, then any miniſtrie in the world, *When ye ſpread forth your hands, I will hide mine eyes from you, yea when ye make many prayers, I will not heare: Your hands are full of blood.*

Mercie Gods attribute, & ſo the Kings.

The hiſtorie of that time, though very partiallie, & falſelie related by the *Reviewer*, were it not, can not juſtifie the inſolence in their diſcipline, wherein they do not occurre to the inconvenience prætended, the *impunitie of murder* procur'd then by ſome *importunate & powerfull ſolicitours*, but deſpightfullie ſcratch out the image of God in his Anoynted, & pull downe his prærogative attribute of *mercie*, which hath a ſeaſon of priviledge above *juſtice*, if that paſſe with *Mr. Baylie*, for any of his workes. What I meane I collect from this clauſe. *In the feare of God we ſignifie unto your Honours, that whoſoever perſwades you that ye may pardon, where God commandeth death, deceives your ſouls, & provokes you to offend Gods Majeſtie.* Where not onelie the act of *impunitie* is condemn'd, but all power to pardon in any caſe denied. Which God never practis'd himſelfe, nor exacted in the rigour from his Kings. Beſide, the caſe hath been know'n, when the Presbyters themſelves became the *powerfull ſollicitours* to the King, & *drew a pardon for murder from his hand againſt his heart*, as they did from *K. Ch.* 1. for *Mr. Thomas Lambe*, a preaching brother, who ſtab'd a young man of *Leith* with a ponyard betwixt *Leith*, & the *Abbey of Haliryd Houſe* upon the Lords day in the afternoon, in the time of the Aſſemblie, & Parliaments ſitting. To whom the King, uſed this ſpeach *Miniſters muſt be pardoned though ſlaughterers. yea other men muſt ſuffer for a words ſpeaking*, reflecting upon one *Mr. John Stuart*, who *ſuffer'd* for ſaying that *Argile had ſpoken about depoſing the King*. How they profeſſed their Church to be reformed by the murder of *David Rizio*, & the King called *a weake man*, becauſe he would not vouch it, I have ſhewed more particularlie in their ſtorie. Yet I hope *Mr. Baylie* (who is too rigid) when he comes next in the Rebell-Commiſsion, will be no *ſollicitour* for any act of oblivion. That if the King gives not what *ſatisfaction* they finde *neceſſarie, & due*, he, & the other bloud-hounds will articulate their crie into *juſtice, juſtice*, or *lie downe in their armes* to execute it themſelves even upon His Majeſtie himſelfe (for he hath allreadie encircled him, within the *object of the Diſcipline*) may be fairlie collected from hence, as from what he told us in his Epiſtle.

1. Book Diſcipl. 9. head.

Presbyters ſollicite pardon for murder.

* *Rigour to be preached &c. under none but impious or negligent Magiſtrates; ſo excommunication for impunitie.*

That you may *preach unto* * *Magiſtrates*, that *according to Scriptures murderers ought to die even Eraſtus* will grant you, Yea that in ſome caſes you may rebuke, exhort, admoniſh, threaten, denounce judgements, aſwell as preach promiſes according to the examples of the Prophets. But he puts you in minde that this they did onelie under impious Kings, no *Davids*, no *Salomons*, no more muſt you aſſume this libertie,

libertie, under *Iame's*, & *Charle's*, pious, prudent, & juſt Kings. If you ſhould have an unhappie occaſion to exerciſe it under other, you muſt goe no farther, no *excommunication* which is order'd in your Diſcipline. He calls for your texts, he anſwers your arguments, he helpes you to inſtances of *Ioab*, whoſe murder could not ſafelie be puniſhed, of *Abſalom*, whoſe, for ſome reaſon, was neglected. He demands whether theſe men, went not into the Temple nor communicated in the Sacraments with this impunitie about them. I have no way to be rid of you, but as *Mr. Selden*, they ſay was of the whole packe of your clamouring brethren at London, who layd *Eraſtus* booke open before them, & bid them anſwer him. Which diſmounted their tailes, & put a gag in their mouthes, ſo that I heare he was never troubled with them afterward.

E. Huntley's caſe hath been caried to the mint, & comes now out with a new ſtampe of the Aſſemblie at a-loſſe till their Father behind them ſcatters his kindneſſe among his prodigal ſonnes, & bids them laviſh out his inexhauſtible ſtocke of calumnies, as they pleaſe. What the Biſhop hath granted you about the guilt of the three Lords, I have no commiſsion to retract. What you aggravate about *E. Huntley's apoſtacie*, &, *after ſeeming repentance*, *frequent relapſes*, doth at the worſt, but argue his adhærence in heart to the *Romiſh* religion. This added to his *banding with the King of Spain* (which you pricke into ſome blanke papers ſubſcribed with his hand, & the reſt taken out of *Dr. Kerre's* pocket, as he was ſhiping over, upon your excommunicating, & banning; & picke out of ſome other, ſuch as litle could be made of at that time, when it ſhould have been moſt advantageous) is not enough to juſtifie that rigour alleadged by the Biſhop. The truth of what followes ſhall be left to the ingenuitie of your *judicious & æquitable comparers*, by laying your relation to that of more authentike hiſtorians, whoſe record is this

E. Huntleys caſe wholie miſted in the Aſſemblie.

Bothwell, after many murders, & miſdemeanours, having broke priſon, endeavours to get the *King*, & *Chancellar Maitland* into his power, to which end he ſets fire to both their chambers, & by violence makes his entrance into the *Queenes*. For this, ſome of his complices were hang'd, the *Kings* proclamation, publiſh'd againſt him, prohibites any man to harbour him. The *Earle Huntley*, upon the *Chancellars* intreatie, raiſeth ſome power to ſurprice him, with which he beſets *Earle Murray's* houſe, where *Bothwell* was entertaind, & *Murray* in defenſe of him ſlaine. For this ſoon after was *E. Huntley* impriſon'd, till having put in caution to appeare at a publike trial, he had his libertie given him to goe home. *Murray's* friends had not patience to wait the leiſure of the law, but worke revenge upon

Bothwells notorious crimes.

all advantages they could get. *Bothwell* having been this while conceal'd in *England*, enters *Scotland* in armes, & assaults the King in his palace at *Fawlkland*, but, being beaten off, makes another escape. The Assemblie, failing of the successe they hop'd for in *Bothwells* attempt, prævaile for the banishing of Papists, & confiscation of their goods; *Bothwell*, finding no good welcome in *England*, gets away, & gaines a private opportunitie by his friends to be secretlie conveigh'd into the Kings chamber, where he begs his pardon upon his knees, & obtaines it, yet the next day makes a tumult in the Court, & caries away diverse of the Kings servants; The King (which may seem strange) for the safetie of his person, was faine to put away his friends of greatest trust, the Chancellor, Treasurer, *Baron Humes*, &c. but within a moneth repents him, appeales to his Nobles, & by their advice, recalls them, yet permits *Bothwell* to depart. The Ministers are angrie that the Papists are not persecuted by fire, & sword. They assemble without the Kings order, & call together the Barons & Burgers. *Bothwell* enters againe with 400. Horse as farre as *Leith*; makes proclamation, summons all in to defen'd religion, & put away evil Counsellers; sends it to the Synod at *Dunbar*, which favour'd it; The same day he marcheth against 3000. of the Kings forces neare *Edenburgh*, fainteth in his businesse, and gets away to the borders; *Queen Elizabeth* sets out a proclamation against him, yet presseth the King for proscription of Papists; The Lords are but few that meet, & expresse some reluctance at it. The Ministers, & Burgers are many, which vote it, take their armes downe out of the windowes, &c. *Argile* is sent against them, & beaten; The King drawes toward them, & permits three of *Huntley's* houses to be pull'd downe, *Huntley* escapes to his Aunt in *Sutherland*, thence into *France*.

These were *Huntley's notorious crimes*, & *multiplied outrages which cryed up to the God of heaven*; Out of which let the world judge what reason the Ministers, those mercifull men of God, had to *give* such *warning*, & *crie to the Iudges of the earth*, to shed his bloud. That *appearance with display'd banner against the King in person*, should be made an article against him by *Mr. Baylie*, a loyal peaceable assertour of ten yeares armed rebellion in three Kingdomes: I dare not adventure my spleen to discourse on but in *Mr. Baylies* language, hope by his good advise, *the Prelates* will no more *Lull' Princes asleep in such a sinfull neglect of their charge, but breake off their slumber by wholesome & seasonable admonitions from the word of God*, such as that Prov. 20. *A wise King scatereth the wicked, & bringeth the wheel over them.* Or what other texts, their Lordships better know applicable to the most just, necessarie chastisment of schismatikes, & Rebells.

Aboue

About *E. Angus, & Errol*, you thinke your ſelfe not concern'd to make anſwer becauſe your brother Presbyter *Mr. Rob. Bruce*, gave *King Iames* leave to recall them, but with this conſiderable ſentence, againſt *E. Huntley*. *Well Sir, you may doe as you liſt, But chuſe you, you ſhall not have me, & the E. Huntley both for you.* Pretie humble ſoules, who can weigh downe the chiefeſt Earles in the ballancing of a ſtate. *R. Bruce's ſpeach againſt E. Huntley*

In the next paragraph, you dawbe with untemper'd morter, ſuch as can never keep the Kings right to any Eccleſiaſtike revenue, & the claime of the Diſcipline together. For having comprehended in the *patrimonie of the Kirke all things* [without exception] *given or to be given to that, & the ſervice of God; All ſuch things as by law, or cuſtome or uſe of Countrey, have been applied to the uſe, & utilitie, of the Kirke.* 2. book Diſc. ch. 9 And call'd them *theeves, & murderers* [without exception of perſons] *that alienate any part of this patrimonie.* 1. books Diſc 6. head you are the innocent dove that, here bring us newes, *That the Church never ſpoyld the King of any tithes*, while thoſe birds of ſpoyle, your forefathers, have left him, neither eare nor ſtraw to poſſeſſe. But to deale with you at your owne weapon in your words. *If the King never had any firſt fruits*, then, as the Biſhop ſayth, you are the *Popes*, that with-held it, & by you, that were the Reformers, was that point of papacie maintained; If he *neither had*, nor *demanded*, to what purpoſe toke you, ſuch paines to obtaine in favour of the Church to have it declar'd in Parliament, *That all benefices of cure under Prælacies ſhall in all time coming be free of the firſt yeares fruits, & fifi penie, & the Miniſters have their ſignifications of preſentation paſt, at the Privie ſeale upon His Majeſties owne ſubſcription, & his ſecretaries onelie, without any paymtnt or caution to his Treaſurer for the ſayd firſt fruits, & fift penie?* *First fruites &c. withheld from the King as much by the Presbyters as Pope.* *An. 1587.*

About tithes, you ſay, *His Majeſtie, & the Church had never any controverſie in Scotland.* How agrees this with your Declaratour in his appendix to the maintenance of your ſanctuarie? *When the minor-age of a good King had been abuſed to the making of a law, whereby the moſt of theſe rents, firſt fruits, Tithes, & the lands belonging to Biſhoprikes were annexed to the crowne, the Church very earneſtlie do labour for reſtitution; & never gave over till theſe lawes were repealed.* *Contradiction about tithes. pag. 57.*

If you review your records, you will finde in the yeare 1588. that you had a *plea with*, which you call an *earneſt ſuit to, His Majeſtie* about patronages, & ſuch conſiderable oppoſition, as put you upon inhibiting all commiſsioners, & Presbyteries to give collation, or admiſsion to any perſon præſented by authoritie from the King. And [to omit many] a greater you had before with the Queen. Anno 1565 *Patronages.*

The Nobilitie, & Gentrie were more beholding to your impotencie

Presbyterian rebellion, & tyrannie.

tencie, then patience for peace. What gracious men yon have shewd your selves, since your Rebell-Parliament got that *incumbent power* into your hands, your congregations would speake if they durst, whom *you feed with the bread of violence*, & with that *you cover them as a garment*.. So that whether the Presbyterie be not as good *patrons of the people*, as they are *vassals to the King*, need never more be quæstion'd in Scotland.

Rejoycing at the sequestring the Church patrimonie.

Whether *by the wickednesse* of Prelates, or Presbyters *the King, & Church were cousin'd of the tithes*, will appeare by them, that bragg'd most when they were most endanger'd by the sequestring the other patrimonie from the Church, which I finde to be the *Presbyters* that could not keep councel but boasted they had given a seasonable blow unto the *Bishops*.

Qui jactare non dubitârunt se Episc. plygin kairian inflixisse.

That legitimate power in the Magistrate the Bishop pleades for King James never declared to be a *sinne against Father, Son, or Holy Ghost*, nor did ever the patrons of Episcopacie oppose it. That changeling you here substitute in the roome calls you Father by the ridiculous posture in which it stands, your friend *Didoclave* * had more ingenuitie then to inferre a claime to the *power of preaching, & celebrating the Sacraments* upon the power of jurisdiction over Ecclesiastical persons derived upon the King from his prædecessours in England, & given them by a statute. *Verba statuti de jurisdictione, non de simplici functionum sacrarum administratione intelligenda esse quis dubitat.* The well grounded consequences, which you call *Castles in the aire*, will hereafter batter your Presbyterie to the ground, when Princes shal retract their too liberal indulgence, take a courageous resolution to claime their own, & relie upon Gods providence to maintaine it. *King James* had given you the practical meaning of his *wise sentence*, seven yeares before he spake it at *St. Andrews*. For, as you may very well remember, when His Majestie had put downe your Presbyterie by the head, your Ministerial office was with the exercise of your halls, having, to the time of your late rebellion, no other, then an ambulatorie Euangel, no Disciplinarian legallie tolerated to officiate, but such as would conforme to the canons of the Church. If the King had sayd, *Ego non possum erigere Ministri caput*, the heads of the Aberdene, & Edenburgh Ministers might have confuted him upon the gates, but that his mercie [without the Synodical censure of impunitie] interpos'd in that dispute. As great an enemie as His Majestie was to such *Erastians*, as the Bishop, I am sure he was no friend to such *Donatists* as you, unlesse *infestissimus hostis* be significant to that purpose. He sayd, you were the perfidious, bedlam knaves among the preachers, my dictionarie

K. Iames anti-presbyterie.

* *Altar. Damasc. p. 3.*

No Donatist.

Ep. lector. Altar. Damascen.

narie will helpe me to no fiter Engliſh for his Latin; *perfidi, & fanatici nebulones inter concionatores*; And you, or your profeſsion he often ſtyl'd *Calviniſtarum Sataniſmum*, a ſect of lapſed ſpirits among the Calviniſts, whoſe malice, had metamorphoz'd them into Devils. *Georg. Con. De Dupl. Stat. Relig. apud Scot. lib. 2.*

CHAPTER VII.

The Presbyterie cheates the Magiſtrate of his Civil power in ordine ad ſpiritualia.

THe Biſhop begs no beliefe of his Readers, beyond what he brings proofe out of your Diſcipline to prevaile for. When you have made all offenſes, more, or leſſe ſcandalous, like the Prophet in Hoſee, you become *the ſnare of a fowler*, & with this counterfeit call catch all the uncleane birds in your net If the Biſhops official takes notice of more civile cauſes then your Presbyterie, the qualitie, & number had been Worth your noting for your Readers ſatisfaction. To ſtrengthen your evidence, I conſulted with *Didoclave* your brother Scout, whom I finde to have made no ſuch numerous diſcoverie, & I take him to be alltogether as ſtrict, & able an inquiſitour, as your ſelfe. That capital offenders, whom the Magiſtrate hath ſpared, ſhould be excommunicated, is diſciplinarian cenſure, which no ſocietie of regular Chriſtians ever inflicted; Nor can any ingenuous Divine denie ſuch, acceſſe to the holie table, if otherwiſe qualified then by their impunitie. He muſt diſtruſt either the prudence or pietie of the Magiſtrate, conceiving him either too liberal of his pardon to a perſon ſhewing no remorſe for his fault; or impious in countenancing inſtead of cutting off, an obſtinate malefactour with his ſword. *Eraſtus* himſelfe (whom you raile at ſo often) puts in this caution (which *Beza* approves of) for whatſoever he hath aſſerted in his booke. *Quod meminiſſe te velim etiamſi non ſemper adjecero.* That the perſon you admit be ſuppos'd to underſtand, approve, embrace the doctrine of the the Church, with which he deſires to communicate; That he profeſſe an acknowledgement, & hatred of his ſinnes (he addes not from your ſtool of repentance (That a murderer, adulterer, blaſphemer, thus pardoned, thus pœnitent, thus ſupplicant for the ſeale of the Sacrament, ſhould be, to fill up the amphitheater of any prou'd hypocri-

Their latitude of ſcandal. s. 9.

Malefactours pardoned not to be excommunicated.

tical, popular presbyter, made the ſundays ſport, or ſpectacle to the people, No Scripture commands it, no orthodoxe Church ever practis'd it, no law of Scotland imports it. If you ſuſpect his repentance to be but counterfeit, & his humble addreſſe, a religious impoſture; you may diſcourſe with him in private, lay open before him the hainouſneſſe of his fact, deterre him by the extremitie of the danger, tell him if he *diſcernes not the Lords bodie* (which he can not through the blacke unrepented guilt of that ſinne) he eates judgement, he drinkes damnation; But all this pertaines *ad Conſilium*, a terme us'd among the ancients in caſes ſomewhat conterminate with ours, to ghoſtlie councel, no ſpiritual execution, *ad legis annunciationem, non juriſdictionem*, to the terrible declaration of the law, to no juriſdiction or legal exerciſe of your power. Beſide, here I muſt put you in minde of what I otherwhere prove, and is undeniable. That your excommunicating facultie is not originallie in your Aſſemblie, but derived to you from the ſupreme Magiſtrate, with an implicite reſervation of his own priviledge, to remit it at pleaſure, it being no *jure divino diſcipline*, I hope (for if ſuch, what becomes of thoſe Churches that uſe it not?) The malefactours exemption from this, without quæſtion, accompanies his largeſſe of civile mercie, & he ſtands acquitted from all ſpiritual, aſwell as temporal, puniſhment: For to ſuppoſe the Magiſtrate takes him from the gaoler, to deliver him to Satan. exchangeth his ſhakles for chaines of darkeneſſe, his priſon for hell, is inconſiſtent with reaſon, or charitie, & gets no more faith, then ſuch a cruel ſentence hath the face to aske my opinion of its juſtice. The learned *Grotius* tells you, how John a Biſhop of Rome became interceſſour to Juſtinian the Emperour in the behalfe of pœnitent delinquents, that were ſeparated from the union of the Church, aſſcribing to him the authoritie, & honour of their reſtitution to the communion thereof. Which argues him, & his Presbyters, (if you admit him not to be ſingle in his juriſdiction) at that time to have had no independent Diſcipine, to croſſe the Emperours power, to have been no countermanders of his pardons. That the Magiſtrates in Holland have very often commanded the Paſtours to their dutie in theſe caſes. And that, by an old law in England, the Kings pleaſure was craved before any of his ſervants could be excommunicated.

False meaſures, &c. maters of civile cognizance.

Fraud in bargaining, falſe meaſures, &c. the Biſhop takes to be maters of civile cognizance; He findes them call'd *abomination to the Lord*, not any where ſuch ſcandals to the Church, as to require publike ſatisfaction. What *Eccleſiaſtike rebukes* are due, he thinkes may be given by particular Miniſters in their ſeveral charges; without a ſummons

mons before a Consistorian judicatorie. *Die Ecclesiæ* was no præcept of speed; There were two or three errands to be done by the way; The offended brother hath, after conference, a private arbitration præscrib'd him: Nor doth it appeare that, in cases of this nature, our Saviour sing'd him a warrant to fetch his adversarie to the Church, not a word is there that doth authorize the Church to command him out of the Court, to anticipate, or aggravate the civile censure by the Reviewers *Ecclesiastike Rebukes.*

The Reviewers 30. yeares experience no argument of Presbyterian honestie.

The Bishop speakes of Presbyterie in the institution, makes no instance of it in the practice; I'll take no mans word for disciplinarian honestie throughout 30. yeares trading. The saints, after that rate; will not be readie at Doomesday to give up their account of compassing the earth, & getting in their inheritance annex'd to their dominion, which they will have founded in grace; If the Presbyteries, wherein all that time you were conversant, were no merchant adventurers, tooke no share of the purchase, they have kept some Jubilee to lease out their indulgence; Or it was, not unlikelie, a piece of your Kirke-policie to connive a long time at all petie larcenie, knowing who at length would be catch'd in the great cheate, the 200000. pound sale of damnation to their brethren, & yet keeping backe whole viols of vengeance, and wrath unto themselves.

Their Canons not the same with those of the ancient Church.

For the many *causes of Ministers deprivation*, cognosced upon in your Presbyteries, you have the good liking of neither Papists, nor Prælates, who finde no canon, that gives commission to such a mungrel socitie of lay-Clerical Presbyters to take away, what they have no power to conferre. If I give, but not grant, your usurped tyrannie a priviledge, by many yeares rebellious precedent, to cognosce of such cases, I must except against clipping of canons; the coyne that beares the Majestike image of the Primitive Church, such as is the 67. in the fourth Councel of Charthage, *Seditionarios nunquam ordinandos Clericos, sicut nec usurarios, nec injuriarum ultores.* The first of the three had met with your vertous Fore-Father Knox in the Castle of *St. Andrewes*, & sav'd all the mischiefe we have reap'd by his call from abetting the murder of Cardinals, to rebelling against Princes, renting the Church, & the Commonwealth into *Congregational*, & *Covenanting* parties. The last, which was your injust prætense, if not in your banners, at least in the Remonstrances, which you brought in your hands when you invaded England (Canons holding aswell for depriving, as ordaining) had rid us of all the rable of Rebellious revengefull Presbyters without a stroke. For the businesse of *usurie*, I shal not draw up my charge till I discover the Scottish Presbyterian Cantores;

Victorem Romanum Epum circa annum Dni 200. legimus Canc usum interdixisse injurias condonare nolentibus Th. Erast. thes. 7.

Cantores; Yet you were beſt have care (whatſoever becomes of the ancient Canons) that you be not too ſevere in depriving for that, leſt you get a *rebuke* from your brethren abroad, who, it may be, deſire not to ſhake hands with you in that point of the Diſcipline.

No canon againſt rebellion, nor deprivation of rebellious Miniſters.

The Biſhop neither tooke out nor put in any cauſes of Churchmens deprivation, but merelie tranſcrib'd, what he thought more concern'd a Civile Court, then a Synod. If he had been at the charge of reprinting all whereof your booke of Diſcipline makes mention, he muſt have left an &c. to bring up a reſerve (though yov will not owne it) of preaching, penning, practizing, ſchiſme, ſedition, Rebellion againſt moderate, juſt, & pious Kings, aſwell as what your Aſſemblies were ſolicitous to prohibite, under the terme of *Schiſme, or Rebellion againſt the Kirke.* For the firſt, & laſt of the three ſinnes you draw out (becauſe you will have the pleaſure, at leaſt, of licking your lips at the naming) His Lordſhip knowes no Biſhop, nor Doctour but may finde a nameleſſe Scottiſh Presbyter to give place to.

Presbyters as peccant as Biſhops.

If he ſhould be miſtaken (which he hath not ſo much reaſon to hope, as charitie to wiſh) he ſees in *St. Iames* the guilt of murder æquivalent to adulterie, & made as great a tranſgreſſion of the law; He heares of *Iſaiah's triel* in Scotland, which deſerves the ſame wonder, & crie of the Prophets. *Ye are drunken, though not with wine, ye ſtagger, though not with ſtrong drinke, &c.* And, ſince your laſt returne out of England beholds ſitting at Edenburgh, aſwell as London, *the great whore* [inſtead of her blew] *arrayed in purple, & ſcarlet colour, & decked with gold, & pretious ſtones, & pearles, having a golden cup in her hand full of abominations, & filthineſſe of her fornication; And upon the forhead of the woman drunken with the bloud of the Saints, & with the bloud of the Martyrs of Ieſus, a name written with a beame of the ſunne, Myſterie, Babylon the Great, The Mother of harlots, & abominations of the earth.* For the third ſinne of *gluttonie* [which you will have produc'd, becauſe in your canon, though not much for your credit that your exceſsive goſsiping comes to be cognoſced by your Church] all Biſhops, & Doctours may freelie bid defiance to your ſect, of whom ſo manie are ſo often known to be as fed horſes in the morning, & though you flatter your ſelves into a conceit that the noyſe is not heard, are neighing as much as thoſe in *Iſai.* So that you may in due time have, what you better deſerve, the ſame curſe with the Prieſts in the *Prophet Malach.* which will ſpoyle your reviewing & ſingling out other mens errours, or ſecret ſinnes to the ſhame of Chriſtianitie among the Nations, when your ſelves are *ſpiloi, kai momoi*, the principal ſpots, & blemiſhes that are in it. God may *corrupt your ſeed, & ſpread dung upon your faces, ſolemnitatum veſtrarum*, even *the dung of your ſolemne feaſtes*, & you,

Ch. 2. 11.

29. 9.

Revel 17.

5. 8.

2. 3.

2 S. Pet. 2. 13.

you, more likelie then they, *may be taken away with it.*

The Biſhops third chalenge mounts ſomewhat higher then your anſwer, which pleades onelie for preaching upon texts, concerning the Magiſtrates dutie, & reſolving, from Scriptnre, their doubts, both which reach up onelie to a judgement of *direction*: but his Lordſhip cites the clauſe in your theorem, which makes difficult caſes between King, & people ſubjects of cognizance, & judgement before the Aſſemblies of the Kirke, And this, he ſayth, riſeth to a judgement of *juriſdiction*. Your ſecond booke of Diſcipline is more modeſt in language, though as miſchievous in meaning. *The Miniſters exerce not the Civile juriſdiction, but teach the Magiſtrate how it ſhould be exercizd according to the word;* whereas if you take cognizance *of*, & pronounce judgement *in*, theſe difficult caſes, Or call before you ſuch as may be more eaſie, but ſhould be heard otherwhere; this is no other but exercing *civile juriſdiction*, as *ſpiritual* as you make it. If you, with the terrour of your excommunicating Maozin, overaw the Magiſtrate into a ſervile ſubmiſsion to what you præſcribe, this I take to be no *teaching*, but *commanding*, & inſtead of reſolving by deliberate advice, & Chriſtian moderation, cutting in ſunder with this ſword of your ſpirit (no word of Gods) the knots, & perplexities of his conſcience. *Their exerceing civile juriſdiction.*

What doubt-reſolvers you are commonlie between Maſter, & ſervant, husband, & wife, your licentious demeanour in many families may informe us, where (it is too well know'n) you have made your ſelves judges of the trivial œconomical cauſes in the hall, & diſpenſers of, or with, more private duties in the chamber; So that, they ſay, the good man hath many times met with a conſiſtorian cenſure at his table, & if not with a Presbyter a Presbyterian prohibition in his bed: I beleeve you miſtake *preaching Prælates*, & *Doctours* for ſome babling Puritanical Paſtours, & Lecturers in England, who *have made theſe things, their care, & gone about them, as the uncontroverted parts of their Miniſterial function.* The Biſhops negligence herein was the ſilent reverence he payd, which you owe, to Majeſtie at a diſtance; And His Lordſhips modeſt declining domeſtike curioſities, a civile diverſion from that, wherein the word is ſo cleare, as to need no interpreter, & the Husband or Maſters authoritie ſo abſolute, as admits no ſuperintendencie to prędominate. *Their œconomical ſuperintendencie.*

Your licenſe to preach perſonallie againſt Princes, I finde given to your Fore-fathers in an anſwer to the Queenes proclamation 1559 Your tradition ſtill continues the ſame, touching which (for brevities ſake) I muſt againe ſend you (as I can not too often) to the famous *Grotius*. De Imper. Sum. Pot, cap. 9. *Preaching perſonallie againſt Princes. Knox: Hiſt. Lib. 2.*

Their proceedings in the late engagement.

What the Parliament propon'd to you about the late engagement, included no ſuch great ſcruple of conſcience as to long for the comfort of your reſolution, nor was that, when they had it, the ſtarre by which they ſteer'd their courſe, in the buſineſſe. They knew your violence [call'd zeale] to be ſuch, as would force an entrance into the hearts of many poore people, which, when it findes *emptie, ſwept, & garniſhed* for better ghests, would call in 7 wicked rebellious ſpirits to poſſeſſe them. This epidemical miſchiefe they endeavo ur'd to prævent by acquainting you with the plauſibilitie of their enterprize, & if they could have prævailed for either your conſent, or ſilence, they ſhould have the leſſe need they thought, to looke backe in the proſecution of their deſigne. What *conjunction* ſoever you found to be at that time driven on, I can aſſure you there was a clearlie malignant partie on this ſide, that found themſelves *ſeparated*, & who trembled at the hazard of their religion, & the perſons of them, that were to be moſt eminent *inſtruments of its præſervation*, when they ſaw ſuch a ſolemne outward compliance with oathes, & Covenants, & with a Committee of Eſtates, that declar'd ſo at large for the former joint-intereſt with England, againſt the Liturgie, & eſtabliſhed religion in our Church. Yet their warning againſt it made no other noyſe then ſounding of their bowels in compaſſion to the King, whom they deſired to have by any meanes, delivered out of the hands of the mercileſſe Independent, and a tenderneſſe toward their *ſweet, & ingenuous Prince*, who with his loyal & generous Nobilitie, they feard might be deluded, & fall into the hands of the darke mercenarie Presbyter, the orthodoxe, untainted partie being not intermix'd in ſuch a viſible number, as ſeem'd likelie to ſecure them from that danger.

St. Matth. 12. 43.

Declar. Jul. 21. 1649.

Iſai. 63. 15.

The Congregational ſupplications were naught, but your Conſiſtorian jugglings: Your ſelves ſow'd the winde in ſome whiſpering Aſſemblie inſtructions, & then reap'd the whirlewind. in tumultuous petitions from the people. So that your own ſpirit firſt rais'd the ſtorme, & then wrapt it ſelfe in a miſtie multitude for concealment. That the States of the Kingdome ſent ſeveral expreſſe meſſages for that end, viz. to receive an Aſſemblies replie in a Magiſterial Declaration againſt their proceedings; in pulpit banning, & curſing; in Clamourous ſeditions, &, as you could make, militairie oppoſition, I can not get within the compaſſe of my faith, & take it to be ſuch a ſalving of conſcience as none but a Scottiſh Claſsical Caſuiſt will profeſſe, beyond what any Jeſuite in *ordine ad ſpiritualia* will challenge with all the rebellious circumſtances, that accompanie it. For that filthie concluſion you caſt upon the Biſhop, we know aſwell as if

we

we had ſeen it drop, that it came from the corrupt præmiſes in your head. In the caſe you produce His Lordſhip *ties not up the tongues of Gods ſervants*, but concludes the counſel of the wicked to be deceit, Gods law not to be taken *from* your preaching, nor his Covenant any more from, then *in* your mouth. To applie your general to the particular in hand, The warre you thought unlawfull, becauſe it proclaim'd libertie to the captive, & the opening of the priſon to His *Majeſtie* that was bound; And the law in *St Iames*, you had no reaſon to ſubmit to, who may, not uncharitablie, be thought to have reſolved upon a connivance *at*, or colluſive neutralitie *in* the murder, that was otherwiſe viſiblie to follow. The greateſt impietie, & injuſtice, I know, was in it (as exquiſite as you are in caſting the faſhion of uncertain evils) was the advancement of your Covenant in the Van. And, if for that, the Engagers were to expect nothing but the *curſe of God*, I am ſure they deſerv'd no *anathema* from your Kirke. If your *doubting* Nation be put in the ſcales with your *reſolving* Nation that engaged, I beleeve we muſt give you at leaſt a graine or two to make it æquiponderate. They, that ſtated their ſoules by the councel of your Aſſemblie, ſtay'd behinde to prævent all recruit, & oppoſe the retreat of their more loyal Countrey men upon a poſsible misfortune. For the lawfulneſſe whereof they had ſomewhat, worſe then ſilence, from the (miſcalled) ſervants of God, though, I am ſure, no authoritie from his word. When Religion, & Royaltie lay panting under the talents of moſt cruel Rebells, the Civile buſineſſe of warre was by the other birds of prey unſeaſonablie diſputed. What concern'd the ſoul in it, had the cleare ſunſhine from the law, & the teſtimonie to warme, & quicken it, That the Aſſemblie ſpake not according to this word, was becauſe there was then no light in them, *the lampe of the wicked was put out.*

Prov. 12. 5. Pſ. 50. 16. Iſai. 61. 2. 11. Iſai. 8. 20.

What the Church declared in their publike papers to the Parliament had very litlie of modeſtie, or truth. It bound up your engagement in ſo many knottie conditions, as had made it ſure enough for vindicating the wrongs the ſectarians had done, when the onelie injur'd perſons were excluded out of their ſhare in the promiſed ſucceſſe. To expect reaſon by Chriſtian, & friendlie treaties from them that you acknowledge had bid adieu to Religion, & Covenant, when your zealous ſelves, prætenders to both, never offered any heretofore, was like the fine-ſpun thread, or Covent garden paper you put in afterward between the axe & the Royal head it cut off: If the good people in Scotland were ſo willing to hazard their lives, & eſtates, what good Paſtours were you that held their hands, & forc'd them to ſit ſtill. By whoſe cunning, & miſperſwaſion the engagement

Prov. 13. Ianuar. 6. & 29. 1649.

gagement was ſpoyled, or impeded in the ſtating, we require no farther evidence then from your pamphlets, By whoſe raſh præcipitancie, or ſomewhat elſe in the managing (if it may not be aſcribed to the fortune of the warre) is a myſterie yet not perfectlie revealed. The number was large enough, though the *moſt religious*, as you call them, were abſent, & the armies courage, I thinke had not been much greater by their companie. The lies ſpoken in hypocriſie did but cauterize the conſcience of the wretched people that ſtayd at home. The lethargie, call'd peace, which they ſlumber in for the time, may hereafter breake out into an active warre, to the ruine of the Aſſemblie ſpirits that ſeduc'd them. The three reaſons the Biſhop toucheth upon, as the principal, may be the teſt for the many more that went with them. So that we ſhall not need to rake in your dunghills for the jewel that you promiſe, which, when we have found, will not yeild one graine of faythfullneſſe in your Church. They, that foretold the deſtruction that followed, were not unlikelie the inſtruments to effect it. If the Kings friends ſhould not march till the Aſſemblie *Zedekiahs* put on their hornes, though his perſon be more righteous, we looke his ſucceſſe ſhould be litle better then *Ahabs*, & the Independent *Syrians* puſh'd no otherwiſe then in mockerie and ſport, while his loyal ſubjects ſhould be too ſeriouſlie *ſcatered on the hills as ſheep that have no ſhepheard* to enfold them. If the *mirbelieſe, & contempt of* whom you call *the Lords ſervants*, & the great *danger*, unto which you make *religion* be brought, were the onelie loſſes ſuſtain'd in the laſt armies misfortune; let thoſe workers of iniquitie periſh, that to the ruine of ſoules, endeavour to repaire them. What *grieſe of heart*, or repentance, hath ſhew'd it ſelfe in thoſe perſons, you ſay, contributed to the ſpoiling but muſt meane, unleſſe you condemne your ſelves, ſuch as were forward in promoting that deſigne, whether in a politike hypocriſie, or (which can hardlie be rationallie afforded then) a miſguided ſinceritie, will find it to be *pœnitenda pœnitentia*, & a hard retreat from the guilt, & ſhame of that botomleſſe penance you præſcrib'd them; unleſſe their judgement be, as their ſinne, the ſame with his who ſold his birthright, as they theirs to their libertie, for a morſell of bread, a poor inconſiderable temporal ſubſiſtence, & may *finde no place of repentance, though they ſeeke it carefullie with teares*. Should all the Diſciplinarian hands be cut off, that were not held up to the agreement of bringing, by a warlike engagement, the Sectarian partie in England to puniſhment, *David Leſley* would have but a left-handed armie, & His Majeſtie might relie upon halfe his ſecuritie aſwell for his crowne, as his religion. They who, to gaine their arreares, ſo eaſilie, I muſt ſay

1. Tim. 4. 2.

1. Kings. 22.

Heb. 12. 16.

ſay traitouronſlie, parted with that Royal perſon, are not to be credited as men ſo unanimouſlie reſolv'd, *with hazard of lives, & eſtates* upon his reſcue. Nor can any man, whoſe faith as not reſolv'd into aire, & ſo, readie to engender with the faint breath of every diſſembler, beleeve that they would with ſuch hazard make a long march to the Iſle of Wight, who would not, with leſſe, conduct His Majeſtie, a day, or two from Holmebie. But had you been at that trouble, & had Victorie ſtrewed roſes in your way, when you ſhould have with pleaſure regain'd the rich purchaſe you went for, I preceive you had been at a loſſe for a chapman, & a great uncertaintie where to diſpoſe it untill you had got one. For firſt you talke of *bringing the King to one of his houſes to perfect the treatie*; Then of *bringing His Majeſtie to London with honour, freedome, & ſafetie*; Next *of bringing him to ſit in his Parliament with what honour, & freedome himſelfe ſhould deſire*; And all theſe with in the extent of a few lines, which make three degrees of doubt in the Saints, even after their *debate of that matter, & univerſal agreement*, not to be quæſtion'd. But let us ſuppoſe the laſt, & beſt of the three in your purpoſe, & your avant Curriers on horſebacke to haſten it: I ſee you are pleas'd to call them backe with a quæſtion, to which I pray tell me where the Lords ſervants, or loyal ſubjects of Chriſts Kingdome e'r made a like. Yet you ſhall have your anſwer by & by, though you ſhew not the like civilitie to the Biſhop, who ſeemes to ſtate his quæſtion thus. *Whether when the Parliament, & Armie of Scotland had declar'd their reſolutions to bring His Majeſtie to London, &c. without conditioning for a promiſe of ſecuritie, for eſtabliſhing* (at beſt a controverted) *religion, any legitimate full Church Aſſemblie ought, an illegitimate imperfect Clerical combination or Conventicle, could* in ordine ad ſpiritualia, *declare againſt the engagement; call for the Kings hand, ſeale, oath, to eſtabliſh a cut throat covenant to the ruine of his perſon, & poſteritie, Religion, Lawes, Libertie, Monarchie, & whatſoever His Majeſtie was, by a ſolemne oath, & indiſpenſable perſwaſion of conſcience obliged, with the hazard of life & Kingdomes, to maintaine.*

In anſwer to yours take this. The Parliament, & armie of Scotland in declaring their reſolutions, &c. did what they ought, & that according to your own principles, for you had the ſecuritie of His Majeſties Royal word [more then once] for eſtabliſhing your Religion in Scotland, according to the treaties that had been perfected between the two Kingdomes; If you intended the like courteſie to England, your Parliament, & Armie, had it conſiſted of none but the Saints, were in no capacitie to take it, being no part of the principals concer'd in the benefit, nor deputed by England to capitulate for it, Therefore their reſcuing His Majeſties perſon

out of the Sectaries hands, had been the untying of his, & puting him in a posture to give; The bringing him to his Parliament in London, where likewise your own Commissioners resided, had been the seting him in sight of such as were to aske, & receive. Which is the same kind of Logike you us'd in your answer to both Houses of Parliament upon the new propositions of peace, & the 4. bills to be sent 1647. Where I finde your opinion, & judgement to be this, *That the most æqual, fairest, & juſt way to obtaine a well-grounded peace is by a personal treatie with the King: & that his Majestie for that end be invited to come to London with honour, freedome, & safetie.* For which you offer 6. reasons. 1. *The sending of your propositions without a treatie hath been often essayed without successe*..... Of those propositions this ever was one, *To promise securitie for establiſhing religion*, And what better successe could now be exspected? 2..... *His Majesties præsence with his Parliament muſt be the beſt, if not the onelie remedie to remove our troubles.* This remedie the Parliament, & Armie intended to helpe you to. 3..... *Without a treatie or giving reasons for asserting the lawfullnesse, & expedience of the propositions to be præsented, they may be æſteemed impositions.* This proposition was to be sent without a treatie, being neither *lawfull* nor *expedient* for the many reasons His Majestie had formerlie render'd. I remit the Reader to your paper for the rest, & a great deale more of selfe contradiction (with somewhat worse,) which one of the new English Lights hath discover'd in his answer. But you shake of that like an old serving-man which had done your drudgerie in his youth, & bestow your liverie on the Parliaments præcedent, which providence, beleeve me, will save you but litle. Your argument's this: *The Parliaments of both Kingdomes in all their former treaties ever preſſed upon the King a nnmber of propoſitions*, Ergo, *The Church may desire the granting of one.* I should be too courteous in casting up the numerous account of their rebellions æqual to their propositions, & keep out but a single unitie for you. I shall chuse rather to tell you (cautioning first for the falshood in the fundamental hypothesis) That in cases of treatie the Church of Scotland is subordinate to *one*, & therefore hath no adæquate conditioning priviledge with the Parliaments of *both*, Kingdomes, especiallie in her peevish state of opposition to both Secondlie, This proposition desired, is the Trojan horse into which all the rest of your treason's contrived, there being no fraudulent posibilitie, Ecclesiastike, nor Politike, which your Sinon Assemblie hath not cunninglie lodg'd in the bellie, the winding entrailes, the mæanders, of the Covenant. Your clause in the parenthesis, when the bolts are off, & set at libertie, tells us your meaning is this.

Scot. Miſt. diſpell'd.

Let

Let the *Kings* perſon, & children continue impriſon'd, His Queen, *Prince*, &c. baniſhed, His revenue ſequeſter'd, his life be irrecoverablie endanger'd, rather then thoſe of the Scottiſh Presbyterian partie (for the reſt you can not excommunicate out of your nation, though not in your covenant) ſhould run the hazard of their lives, & eſtates; Which was the true reſult of your debate, & agreement. That you heard no complaint, when many of the thirtie propoſitions were preſſed, was, becauſe your eares were ſtopt againſt the lamentations of everie Engliſh *Jeremie* that *wept for the ſlaine of the daughter of his people*, being ſuch an Aſſemblie as the next verſe deſcribes you. That an *out crie*, as you call it is made when onelie one propoſition is ſtucke upon, is becauſe that one ſtreightneth the bands of your wickedneſſe, layes heavier burdens upon the ſhoulders of innocencie, & will not let the oppreſſed goe free; And then Gods Prophets are call'd upon to *crie aloud, not to ſpare, to lift up their voyce like a trumpet*, &c. This one was that, the yeilding to which would moſt of all have violated His Majeſties conſcience, & in reference to which he tells you *'tis ſtrange there can be no method of peace, but by making warre upon his ſoul.* Yet let the caſe be diſputable, & your tender excuſable, at leaſt in reſpect of the time, which you ſay was not to be before His Majeſties reſcue, but onelie *before his bringing to London*, &c. If ſo, why was not His Majeſtie firſt reſcued, & delivered out of the hands of the Sectaries, & then your propoſition inſiſted on? The Biſhop tells you the reaſon out of Humble advice, Edenb. Jun. 10. 1648. viz. *leſt his libertie might bring your by gone proceedings about the league, & Covenant into quæſtion.* All honeſt Chriſtians, & loyal ſubjects [though heathen] are of the ſame beliefe with his Lordſhip, & whatſoever is their opinion in generall, expect that you prove the innocence, or juſtice of conditioning in this particular with your confeſs'd captive King. Concerning the abſolute ſoveraignitie of Kings you are otherwhere anſwer'd, & if not ſatisfied, may finde more worke made you by the famous *Grotius*, whoſe booke was manifeſtlie penned againſt you, & your uſurping brother-Rebells of England, & bids defiance to all your Didoclaves, Buchanans, & Brutus's of both nations, till replied to. But away with your counterfeit inclination to treaties, which you ever abhorred like death, fearing in that *peace*, there could be no *peace* for your wicked ſelves, & therefore gave publike thankes to God for delaying your torments in the diſappointment of that at the Iſle of Wight, aſwell by your plots, & devices, as by the Sectaries armed force. The holineſſe of this religious propoſition was but the blinde under favour of which you ſtalked, & made ſafer approaches to

Ierem. 9. 1.

Iſai. 58.

Edenb. 12. May. 1649 poſtſcr.

His *Majeſties* murder, by another, never hitherto repeald, immutablie deſign'd; Nor are there many of your publike papers but foreſpake the deſtruction of his Royal Perſon, and Familie unleſſe he ſubmitted to the tyrannie of your tearmes, and whether that had quitted him as much from your judgement, as it aſſuredlie had from his ſupremacie, and crownes, may be gueſſed by the experiment he made in his firſt too full, fatal conceſſions, which your own Parliament Acts have regiſtred *compleatelie ſatisfactorie to the demands or deſires of all ſorts of people in Scotland*, which too indulgent paternal, goodneſſe having turn'd into poiſon, you regorg'd in his face by a foreigne invaſion, and a baſe mercenarie rebellion till, like *evening wolves*, you rent in peices, and prey'd upon his perſon in the darke.

Scottiſh miſt Diſpell'd

The propoſition I meane is that, for which one of your ſectarian brethren calls *God, Angels*, and *Men* to judge of your diſſembling in preſsing a perſonal treatie, when His *Majeſtie* formerlie deſiring one, you told him, *There having been ſo much innocent bloud of his good ſubjects ſhed in this warre by His Majeſties commands and commiſsions, ... you conceive that untill ſatisfaction, and ſecuritie be firſt given to both his Kingdomes, His Majeſties coming to London could not be convenient, nor by you aſſented to.* What *ſatisfaction* you meane, we know by your Diſcipline, which makes murder unpardonable, and then I pray, what *ſecuritie* could be taken, but his *life*? If the granting this one propoſition you ſtand upon, concerning Religion, and the Covenant, had draw'n after it (as it ſeemes by your ſilence) the *ſatisfaction* for bloud, and *ſecuritie* for your peace. We may clearlie conclude your *Religion* was *murder*, and no reſting Canaan for your *Covenant* but in His *Majeſties death*. Which in effect was thus foretold him by that bold *Henderſon. My ſoul trembleth to thinke, and to foreſee what may be the event, if this opportunitie be neglected. He would not uſe*, he ſaid, *the words of Mordecai to Eſther, becauſe he hoped better things.* Whereas if his *hopes* faild him, we may well argue he had *us'd* them, as you doe, that ſurvive him, in your endeavour that *he, and his fathers houſe ſhould be deſtroy'd.*

Henderſons Propheſie Pap. to K. Ch. I. Iun. 3. 1646. Eſth. 4. 14.

But that you take confeſſion to be the Doctrine of Antichriſt, you might, without an ironie, put an *ecce* to your own being criminous, to the purpoſe, in declaring againſt the *Parliaments debates*, which if therfore needleſſe, and impertinent, becauſe you thinke, or will have them thought to be ſo, the Great Councel you make but a ſubordinate Elderſhip, or Claſſe to the ſupreme Aſſemblie of your Kirke. You are not allwayes ſo modeſt as to keep your diſtance from your Engliſh Parliaments affaires; We have for many yeares found you like loving beagles, upon eithers concernment, ſo cloſelie coupled in the ſlip of your Covenant, as if, when the game

Preſbyters Declaring againſt Parliament debates.

game ſhould be loſt upon eithers default, you meant to be truſs'd up together for companie. If it be *proper* to have any King in Scotland, the *proper place of debate* about his *negative voice* is as well a *free Parliament* there as in *England*. If your lawes admit not of that, they admit of no King, whoſe Regalitie conſiſteth in that, nor hath he any legiſlative authoritie without it. It is the argument of your own Commiſsioners, who uſe to fetch their Syllogiſmes from the Aſſemblie, therfore you that made it are beſt able to ſolve it. Their, or your, words are theſe. *The quæſtion is where in his* [the Kings] *Royal authoritie, and juſt power doth conſiſt. And we affirme, and hope it can not be denied* ‡ *That Regal power, and authoritie is chiefly in making, and enacting lawes, and in protecting, and defending their ſubjects, which are of the very eſſence, and being of all Kings. And the exerciſe of that power are the chiefe parts, and duties of their Royal office and function. And the ſcepter, and ſword are the badges of that power. Yet the new præface compared with other parts of theſe new propoſitions takes away the Kings negative voice, and cuts off all Royall power, and right in the making of lawes, contrarie to the conſtant practice of this, and all other Kingdomes. For the legiſlative power in ſome Monarchies is penes Principem ſolum . . . . in other . . . . by compact between the Prince, and the People . . . . In the laſt the power of the King is leaſt, but beſt regulated, where neither the King alone without his Parliament, nor the Parliament without the King can make lawes . . . . which likewiſe is cleare by the expreſſions of the Kings anſwers, Le Roy le veut, and Le Roy s'aviſera; So as it is cleare from the words of aſſent when Statutes are made; and from the words of diſſent, that the Kings power in the making of lawes is one of the chiefeſt jewels of the crowne, and an eſſential part of Soveraignitie . . . . ſometimes the Kings denial had been beter then his aſſent to the deſires of the Houſes of Parliament . . . .* If I had tranſcribed all, the Reader had found the argument more full. Out of this, compared with what you write, he may reſt aſſured, that in declaring at that time againſt the *Parliaments debate* (which in truth was vindicating the Kings *negative voice*) you were reſolved againſt Regal Government. And whatſoever ſince you have publiſh'd in a mocke proclamation, had your Covenanting brethren kept their ſtation in England, the Crowne and Scepter, if not condemn'd to the coyning houſe, had been kept perpetual priſoners in Edenburgh Caſtle, whither with funeral ſolemnitie you have caried them; nor had there been any Royal head, or hand kept above ground for their inveſtment, while your Rebells could catch them, and procure ſword, or axe to cut them off. But to follow you in your tracke. If your lawes admitted not abſolute reprobation, by a negative voice, they did præterition by a privative ſilence, which was all together as damnable to your Parliament bills, they being made Acts by His

The Kings negative voice proper to be debated in a Scottiſh Parliament.

Anſ: to both Houſes upon the new propoſitions and the 4. bills 1647.

Majeſties touch with the top of his Scepter, and thoſe irrefragablie nuſl'd which he paſs'd by.

Why oppoſed by the Presbyters.

In what followes, you ſhew more ingenuitie, then prudence, by acknowledging the ground whereupon you built your cenſure of this debate in Parliament as *needleſſe and impertinent*, becauſe of the power it might put in the hand of the King, to denie your covenanted propoſitions. But alaſſe you graſpe the wind in your fiſt, and embrace an ainie cloud within your armes, and, like ſome fond Platonike, are jealous over that jewel you never had. The King of bleſſed memorie told you, when he ſpake it to your brethren, *He would never forego his reaſon as man, his Royaltie as King. Though with Samſon he conſented to binde his hands, and cut off his haire, he would not put out his eyes himſelfe to make you ſport*, much leſſe cut out his tongue, to give you the legiſlative priviledge of this voice. *That you, at beſt, ſit in Parliament as his ſubjects, not ſuperiours, were call'd to be his Counſellers, not Dictatours; ſummond to recommend your advice, not to command his dutie.* And what pretie puppets, thinke you, have you made your ſelves for ſo many yeares together to the ſcorne of all nations, when you ſo formallie propounded to His *Majeſtie* to grant, what you profeſſe he had never any power to denie.

Eic. Baſ. Ch. 11.

The Kings affirmative voice.

What comes next is one of the many ſpringes you ſet to catch cockes, but your lucke is bad, or you miſtaken in your ſport. I ſee if you were to make an harmonie of confeſsions, you would be as liberal of other mens faith, as of your own. What the *beliefe* is of *the warner, and his faction* about the *abſolute affirmative voice of any King*, you had heard more at large if you had fetchd your authoritie from any line in His Ld. booke for that demand. Yet to keep up your credit (that you may not mount to no purpoſe). I will bring one who, *in ſpiritualibus* at leaſt, ſhall take off this ſublimate from your hands, and pay you with more myſterie of reaſon then you have, it may be, found in any other of the faction. *Nulla in re magis eluceſcit vis ſummi Imperii, quàm quod in ejus ſit arbitrio quænam religio publicè exerceatur, idque præcipuum inter Majeſtatis jura ponunt omnes qui politica ſcripſerunt. Docet idem experientia, Si enim quæras cur in Anglia, Maria regnante, Romana Religio, Elizabetha verò Imperante Evangelica vigverit, cauſa proxima reddi non poteris niſi ex arbitrio Reginarum.* Going on in the Religion of the Spaniard, Dane, Swede, he tells you *ad voluntatem dominantium recurretur.* Though I ſhall onelie give you this quæſtion in exchange for your language of *concluding*, and *impeding*. If Parliaments have power *ad placitum* to *conclude*, or *impede* any thing by their votes, what part of making, or refuſing lawes is to the King?

Hug. Grot. De Imper. Pot. cap. 8.

If the

If the Biſhop had challeng'd you for nominating officers of the armie, you are not without ſome ſuch parrot-praters abroad as can tattle more truth then that out of your Aſſemblies. Nor need you be ſo nice in a mater ſo often exemplified in Knox, & his ſpiritual brethren, who, as appeares manifeſtlie by their leters, &c. Were the chiefe modellers of all the militia in their time, and His Ldp. having ſhewed you when your pulpit Ardelios incourag'd the ſeditious to ſend for (though in vaine) L. Hamilton by name (and Robert Bruce diſpatched an Expreſſe for him) to be their head. You are here charged onelie with not allowing ſuch as the Parliament had named, becauſe not ſo qualified as you prætended. That the State ever ſent the officers they had choſen, to doe over all the poſtures of their ſoules, to diſcipline either their men or affections before you, and to have your Conſiſtorian judgement of their ſeveral qualifications and abilities, is more I confeſſe then hitherto I have heard of. That you put it to the *laſt part* of your anſwer (relating to *no part* of the quæſtion) was but to ſhew what you beare in your armes; That, as plaine as you looke, the croſſe on the top of the crowne is the proper embleme of your Aſſemblie, whom no civile mater can eſcape, having a birthright from Chriſt (or deputation at leaſt) to overrule both his Kingdomes upon the earth. Your *Iſs* & *Ands* about the *neceſſitie* of a warre, in that moment of time, when the Britiſh Monarchie Lay gaſping for life, demonſtrates what good meaning you had to præſerve the Perſon, or Government of Kings. The *conſtant proofe* of that integritie you required in the officers, muſt have been the *covenant-proofe* of their rebellion, and wickedneſſe, which, if blemiſhed from the beginning of the warres with no religious, nor loyal impreſsion, no ſincere pietie toward God, nor real dutie to the King, had marck'd them out for your Mammon Champions and Goliahs, men moſt likelie to make good the intereſt, you aim'd at. This you were before practiſing in England, where your Sectarian Maſters, that had ſet you on horſebacke, mean'd not to take your bridle in their mouthes, and be rid by your ambition to their ruine. Though you advis'd them faire for't in your Papers March 3. 1644. requiring to have the officers in their armie qualified to your purpoſe . . . *men known to be zealous of the reformation of religion, and of that uniformitie. Which both Kingdomes are obliged to promote, and maintaine*, &c. As in September, the yeare before, you told them *you could not confide in ſuch perſons to have, or execute place, and authoritie in the armie raiſed by them, who did not approve, and conſent to the Covenant.* Which I finde by one, well acquanted with your meaning, interpreted thus. You deſired to have *zealous hardie men out of the North,*

No ſuch vicitie need be us'd about nominating officers. Ch. 4.

The Presbyters deſtructive demurres.

Scot. Miſt. diſp.

North, whoſe judgement about the Covenant, and treatie had concurred ſo as to introduce your Nation to be one of the Eſtates of England, to have a negative voice in all things, who would have pleaded your cointereſt with the Parliament of England, in the Militia of the Kingdome, diſpoſal of places and officies of truſt, &c. Having faild there of your *cointereſt* with the *Parliament*, you ſtraine here for your *cointereſt* with the *King*, and would have the commanding power of his militant Kingdome in their hands, that ſhould have held His *Majeſtie* like a bird in a ſtring, which if he once ſtretch'd for recovering his own juſt liberties, or his peoples, they could have pluck'd him in to clip his troubleſome wings, or cage him at their pleaſure. *The firmneſſe of your Covenanting Commanders to the intereſt of God*, the Diſpeller reveales in his experience of their ſtriking hands with hell, in *curſing*, and *ſwearing*, *plundering*, and *ſtealing*, which might have *fill'd the hearts of the people* (had your poiſon not been adminiſtred under the guilt of wholeſome advice) with more rational *jelouſies*, and *feares* then any *by paſt miſcariages*, of them whoſe deſigne at that time was very hopefull, and honourable, otherwiſe then as it caried the fatal prætext of your Covenant before it.

The Reviewers impertinencie in the ſucceſſe of the Spaniſh Merchants.

To let the world know how long your myſterie of iniquitie hath been working in the bowells of the State, the Biſhop alledgeth ancient præcedents of 80. yeares ſtanding, from more impartial, more credible relations then thoſe in your Romance, falſelie intitled, *An Hiſtorical Vindication*. What you ſhovell in here about treacherous correſpondence with Spaine, is but an handfull of ſand without lime, adhæres not at all to the *Inquiſitours troubling the Merchants in their religion*, nor that to your *admoniſhing the people to be warie in their trade*; nor all at all to the truth which the Biſhop tells you was a *Synodical Act* prohibiting their traffique under the rigid pœnaltie of excommunication, which, all the art you have, can not melt into a *friendlie advertiſement*. Thoſe of the Merchants, whom (you ſay) the Inquiſitours *ſeduced*, required no relaxation; Nor were the reſt ſo perſecuted as to be diſcourag'd in their trade, when they petition'd the King to maintaine that libertie, where of your ſpiritual chaines had depriv'd them. Therfore all your courteous mediation was but a diſguis'd Imperious prohibition, whereby you checkt the King, and *in ordine ad ſpiritualia* tooke it for granted, you mated him, by the Merchants weake ſubmiſion, to your Cenſure.

Act. Dund. 1493.

Could

Could we but once take it your Church in agrieving fit for her owne ſo publike profaneſſe in the daylie breach of the 5, 6, & other commandaments that follow, we would tolerate her zeale though not commend her diſcretion, in her will worſhip, & ſuperſtitious nicitie touching the violation of the fourth? But when we finde her enlarging her conſcience to laugh at rebellion, murder &c. We gueſſe her crocodiles teares to be more out of deſigne then compaſſion, & her mouth open for the deſtruction of them, that are not, *through knowledge* [of her hypocritie] *delivered*. The *profanation of the Sabbath* is not ſo in conjunction with à *Monday mercate*, but that à Sater days, journey, with ſome ſixpeenie loſſe, or à Sunday nights watch, and labour might ſeparate them. Your holie *ſupplications* were leven'd with Iudaiſme, which had not the Biſhops in Chriſtian libertie *eluded*, as your advantage might lie, the Parliament might have next been importund to Doſitheus's follie, to erect à rediculous *ſtatuarie Sabbath* in your Countrey. Though I heare all were not ſo hard hearted as you make them, but that Patrike Forbes Biſhop of Aberdene did tranſlate the mercates (which are none of the leaſt) in his dioceſe to wedneſday, as the provincial records of that place will teſtifie, From the obſtruction made by the reſt to your petitions, you can not inferre, what you have formd in a calumnie about their doctrine, & example on that day. What *ſorts of playes* (which were not *all* if you reckon right) *the moſt emminent Biſhops* either us'd, or tolerated, were ſuch as conſiſted with, and ſpirited, the Dominical dutie of publike and private devotion, wherein they had the authoritie and præcedent of other gueſſe Chriſtians, then any ſcotiſh Aſſemblie præciſians, and ſeconded with reaſon, ſuch as hitherto, you never ſeriouſlie, and ſolidelie anſwered. If they endeavoured to make the *Sunday no Sabbath*; they did it in a farre better ſenſe, and on better grounds then Rob. Bruce could have changd it, as you know he endeavoured, to Wednesday or Friday, and Lent from ſpring, to Autumne, on purpoſe to priviledge the pure brethren' in the ſingularitie of their worſhip, and free them from a profane communion (though not in the time) with Papiſts, and Prælates. If the Biſhops had a deſigne to *advance their Kingdome by ſuch old licentiouſneſſe, and ignorance* as this innocent libertie might be feard to reduce; We know to whom the Presbyters ſomewhere are beholding, at leaſt for their Sabbath policie, though they thinke good to enlarge it, beyond Epiſcopal *ſports, and playes*, to publike mercates, to brewing, fulling, grinding, carying beer, corne, dung, and indeed what not? except opening whole ſhops, and wearing old clothes; For redreſſing which I doe not finde your com-

The Presbyterian zeale for the 4. Commandment hypocritical cover for their breach of the reſt. Prov. 11. 9.

Recreations refections to fit us for ſpiritual duties.

Rob. Bruc'es motion to alter the Sabbath.

The Bruc'et Sunday toleration not ſo large as the Reformed Church's abroad.

compaſſionate prayers to god, or advice to them, (which I remember you us'd) ſo effectual as to make any amendment, or gaine any proſelytes to your circumciſed ſeveritie. Therefore, till you prævaile I pray let the Biſhops be troubled no more with what all your ſlintie fac'd malice can not appropriate to the times, or places of their government. What hath been granted ſince you caſt them out of the Parliament, was by them; that had no more power in one ſenſe to giue then in another to denie. Yet had all your demands meant no worſe, then you ſpake in that about the due ſanctification of the day, you might have let them ſit ſtill, have had the Souters your friends reconcil'd, and made a better mercate of thoſe Royal conceſſions, which met too farre (unleſſe your gratitude had been greater) your unlimited regueſts.

The monſtrous impietie of the Presbyteriant in proſecuſion of their ends.

For *the chalenge that followes*, The Biſhop knowes ſo well *the hiſtorie of that time*, that he is faine to leave a maſſe of horrour unſtampt in his thoughts, conceiving it uncapable of any due impreſsion by his words. And whoſoever ſhall looke upon Scotland at that time, ſhall finde it to be *nefandi conſcium monſtri locum*, a place that had bred ſuch an hideous monſter, as neither Hircania, Scythia; nor any of her Northerne ſiſterhood would foſter. Not long before, when the Queen was great with child of that Prince, to whom you profeſſe ſo much tenderneſſe ſoon after, not valuing the hazard, of that Royal Embryo, you hale her Secretarie, her principal ſervant of truſt from her ſide and murder him at her doore; Becauſe the King would not take upon him the prærogative guilt of that cruel murder, according to the inſtructions you had given him, you finde him uſeleſſe muſt have him too diſpatchd out of the way, which was done, though not by the hands, by the know'n contrivance of Murray in his bed, his corps throw'n out of doores, and the houſe blow'n up with gunpowder where he lay. To get a prætenſe for ſeizing upon the yong Prince, you make the Queen and E. Bothwell (becauſe her favourite) principals in the murder of his father, poſſeſſe the people with jealouſie; of the like unnatural crueltie intended to him. Hauing got the Royal infant in your hands, you not onelie null the Regencie of his mother, you worke all the villanie you could thinke on againſt her perſon in his name, and make him, before he knew that he was borne, act, in your blacke or bloudie habits, the prævious parts of a matricide in his cradle. In order hereunto the Queen (as you ſay,) was *declared for Poperie*, which requires ſome Presbyterian Rebell gloſſarie to explaine it, there being no ſuch expreſsion to be found in the language of any orthodoxe, loyal Chriſtians in the world. In this conjuncture of wickedneſſe,

that

that *no other way of ſafetie was conceivable* for your Proteſting, and Banding religion, but a continued rebellion, no other to make ſure of the infant King for your priſoner, the Kingdome your vaſſal, but by ſuch a grand combination in treaſon, may be granted at ſight of your ſeveral præceding deſperate exploits. For this end your General Aſſemblie might *crave conference with ſuch of the ſecret Councel* who were as *publike Rebells* as your ſelves. That your advice was mutual whoſe end and intereſt was the ſame, is not to be doubted, ſaving that we may obſerve ſuch godlie motions to ſpring firſt from the vertuous Aſſemblie, as you confeſſe touching this. Your *call* was in much more haſt then good ſpeed, and your *conſiderable perſons* conven'd a great deale more frequentlie then they covenanted. Argile, that did, ſlept not wel the next night, nor was he well at eaſe the day after, till he had reveald your treaſon to the Queen Knox tells you, That the people did not joine to the lords, and diverſe of the Nobles were adverſaries to the buſineſſe. Others ſtood Neuters, The ſlender partie that ſubſcribed your bond began to diſtruſt, were thinking to diſſolve, and leave off the enterpriſe a confeſſed caſualtie gave up the Victorie, with the Queenes perſon, unhapilie into your hands. This *mixed*, & *extraordinarie Aſſemblie* had litle *ſincere*, or *ordinarie* maners to call that a Parliament, which was none, having no commiſſion nor proxie from their Soveraigne and to make it one chiefe article in their bond, to defend, or endeavour to ratifie thoſe Acts, which their Soveraigne would not, when the lord St. Iohn caried them into France. But they perſiſted in the ſame rebellious principle, profeſſing in *terminis* that tender to have been but *a ſhew of their dutifull obedience* And that *they beg'd of them* (their King and Queen) *not any ſtrength to their Religion, which from God had full power, and needed not the ſuffrage of man &c.* They are Knox's words, which, were there no other evidence, are enough to convince any your *equitable comparers*, *That the juſt authoritie of Kings, and Parliaments in making Acts, or lawes is in conſiſtent with the Presbyterian government.* Which is the ſumme of the controverſie in hand.

Lib. 5. 1560. *Lib. 3.*

No *ſecret Councel*, eſpeciallie, if in *open rebellion*, can impower an Aſſemblie to iſſue letters of ſummons when their Prince's publike proclamation diſclaimes it. The *greateſt neceſſitie* can be no colour to that purpoſe, Though, what frivoulous ideas of *great neceſſities* the Presbyterie can frame, we may judge by their late procedings in our time. Your *religion*, *and liberties* ſeem then to have been in no ſuch *evident hazard*, as you talke of; if they were, you may thanke your ſelves, who had the *Royal* offer of ſecuritie to both, the *Queen* onelie conditioning, & craving, with teares the like libertie of conſcience

Aſſemblies have no power to ſummen contrarie to the Kings proclamation.

to her ſelfe *The life of the yong King was daylie*, indeed, *in viſible danger from the hands of them, who had murderd his father, and raviſhed* the crowne, or Regencie from his *mother*, but who they were I have told you. In ſuch an ambiguous time, men of any *wiſdome*, other then that which is *carnal, and worldlie*, and ſo *follie before God*, would have betaken them ſelves to their prayers, & teares; men of *courage, and pietie* would have waited the effects of providence, and not ſo diſtruſt fullie, deceitfullie peic'd it with their owne ſtrength. From ſuch lovers of Religion, as conteſt, covenant, depoſe, murder; as rage, ruin, proſcribe, excommunicate, *Libra Reges, & Regiones Domne* Good Lord deliver Kings, & countreyes from them all; *Fortis eſt, ut mors, dilectio; jura ſicut infernus amulatio, Their love is ſtrong as death*, in the letter: *their jealouſie is cruel as the grave; The coales thereof, are coales of fire, which have a moſt vehement flame*; No waters of widowes or orphans teares can quench it; No flouds of innocent bloud can drowne it. It's not unlikelie the *Prælates* reſolution may be, That when a moſt wicked companie of villaines had depoſed two *Queenes* and killed one *King*; endeavourd to ſmother the ſpotleſſe *Majeſtie* of a *Royal* Son with the fowle guilt of their injurie done to his Gracious Mother, which they caſt enviouſlie upon his name: And after theſe to draw a *Nation*, and *Church*, under the airie notion of a true *Religion*, never eſtabliſhd by *Law* of *God* nor man, into a Covenanting *Rebellion*: And a free *kingdome* under a legal *Monarchie* into an illegal oppreſsive *tyrannie*. That in this caſe there ought to be *a general meeting of Church and ſtate*, to vindicate *Majeſtie, lawes, libertie*, and provide remedies againſt ſuch extraordinarie miſchiefes. That the *Presbyterian* Scots never were, nor will be of this opinion, I take your word, and beleeve it. Take this ſupplement with you That E. *Bothewell* ſhould kill the King to make way for Poperie, and *Murray* before endeavour to hinder his mariage with the *Queen*, under a prætenſe of a deſigne by that then to bring it in (which hiſtorie relates) will coſt ſome paines to reconcile *Errours and abuſes in Religion*, the *ordinarie reformation* whereof is referred to your Eccleſiaſtical *Aſſemblies*, are ſuch onelie as appeare to be peccant againſt the *ordinarie rule* or canon by juſt authoritie eſtabliſhed; But that the *Canon* it ſelfe ſhould be alterable at the pleaſure of *ſubjects* in a combined *Aſſemblies* declining their ſubordination to a ſuperiour power in *King*, and *Parliament*; and making them ſelves not onelie abſolute to act, but ſupreme to præſcribe, is contradictorie to all *law, and æquitie* nor can any *neceſſitie* countenance it. What you finde *wrong in the Church*, according to your method, muſt be no other, then that, which had been formerlie decreed in ſome of your *Aſſemblies*, which muſt implie

Cantic. 8. 6. 7.

Contradiction.

The Aſſemblies can reforme onelie according to canon, not the canon.

plie a fallibilitie in their application of the rule; This errour when you goe about to *rectifie from the word of God*, you may chance to have no clearer evidence then your prædeceſſours, nor the people aſſurance, that your eyeſight is better. So that, for ought they know, one blinde *Aſſemblie* may leade another by the hand and both with their followers fall into the ditch. Beſide It may ſo hapen, that religious Acts, anſwerable to the word, may be offenſive to ſome wicked *Aſſemblie*, that have not the feare of *God* before their eyes, Theſe if they have the power, to be ſure they want not perverſeneſſe to aboliſh, for which I finde no cautionarie reſtraint in your *diſcipline*. For, after you have prætended to *rectifie* if upon your diſſembling petition a following *Parliament* refuſeth to *ratifie* that you have power to aboliſh, and eſtabliſh what you pleaſe, I finde every where confeſſd by your faction. And this indeed, as you ſay, is your *ordinarie method of proceeding in Scotland*, but in no other Reformed Countrey, who every where attribute to the *Magiſtrate* an *Architectonike* power in the *Church*, and but a *miniſterical*, or *inſtrumental* to any *Synod* or *Aſſemblie*, *Videlius*, and other your brethren of note on this ſubject making you *Bellarmines* papiſts, though when your *Kings*, ſtand publikelie in oppoſition againſt you for the maintenance of their right, 'tis quæſtionable whether his moſt plauſible reaſons will as well priviledge you in his doctrine. The legal *method* of England you know well enough is otherwiſe, and therfore can not admit of your *Diſcipline* without altering the *fundamental lawes*, the moſt eſſential part of gouverment in our kingdome.

The three fooliſh, & unlearned quæſtions that follow tell us you are in the mind to *gender ſtrifes*, rather then according to Saint Pauls counſel, *follow righteouſneſſe, fayth, charitie, or peace.* To the firſt I anſwer. *Chriſtians of old, before the Emperial lawes for paganiſme were revoked,* were more or leſſe hindred from embracing the *Goſpell*, according to the zeale, rigour, remiſſeneſſe or clemencie of the *Emperours* that reigned. Thoſe that obeyd not their commands, ſuffer'd their puniſhments, *reſiſted no powers, reverſed no lawes.* Nay, its as high a trial as can well be inſtanc'd, when *Maximilian*, & *Dioclesian* publiſhd an edict to demoliſh their *Churches*, and burne their *Bibles*, becauſe one was found that in great indignation tore the paper in peices, being condemned to die, all Chriſtians that heard it approved the ſentence, and commended the juſtice of the pagan *Magiſtrate* in his execution. To the ſecond thus. The *oecumenical and National Synods of the ancients* had ever the præſence or authoritie of the *Emperour*, without which they reformed no hæreſies nor corruptions in religion. Who by ratifying their canons did cancel all the lawes of ſtate, which did protect

2. *Tim.* 2. 23. 24.

Ancient Aſſemblies reverſed no Civile lawes.

Euſeb.

Reformed no hæreſies without the Emperour.

protect thoſe errours When this could not behad but with præjudice to *religion*, the *Emperours* them ſelves being draw'n in by the *heretikes* to their partie, they onelie declared their different opinion, ſubmitted to cenſure, were diſſperſed in exile, nor did they countermand by the terrour of excommunication, and curſing, but when ſummond by the *Emperour* to rectifie any abuſes in the Church. This may be ſeen in the time of *Conſtantius* addicted to the *Arians*. To your third I anſwer thus. The civile lawes in Britanie, I meane for our part in it, whereby *Poperie* was eſtabliſhed, were annull'd by the *King*, whom we make abſolute in that power. If the reformation begun by *Hen:* 8. be thought clogg'd with any ſeeming violence, ſacriledge, or ſchiſme (which ſome ties on his conſcience that requir'd a more deliberate ſolution, and ſome indirect paſſionate procedings give the Papiſts a kinde of coloural argument to object) I ſee not how you are juſtified that imitate it, nor we bound to ſuſteine the inconveniences that attend it, who may fairlie make the reigne of K. Edward our epoch, and from him, in his firſt Parliament, fetch our authoritie for the change. On your ſide of Britain, I finde naught but a continued rebellion in the reforming partie (as you meane it) till K. Iames grew up to a judgement of diſcerning and ſome reſolution of reſtraining: Nor till that time (though I hope well of many thouſand perſons under a Presbyterian perſecution) can I in reaſon quit the prævalent part of your Church from a ſucceſsion in ſchiſme. For Germanie and France I have no more to do at this time to be their judge then their advocate, ſeeing no where His Lp. joyning with his *brother Iſſachar* in impleading then for *rebellion*. All you can logicallie collect is ſuch a major as this. *They who reforme according to the Presbyterian Scotiſh method by aboliſhing Acts of Parliament in a ſurreptious or violent Synod, by framing Aſſemblie Acts for religion, and giving them the authoritie of Eccleſiaſtical lawes, without or againſt the conſent of the Magiſtrate cheate the Magiſtrate of his civile power in order to religion.* If you will needs be aſſuming in behalfe of your brethren in Germanie and France, they muſt put you to prove it, or quit them ſelves of your concluſion as they can. In the meane time I ſee your paſture is bad that you turne your catell ſo often grazing abroad. For the foole in the next line you ſend to the Biſhop, I gueſſe it may be his minde to have him return'd by the creature that caries his brother Iſſachars burden, expecting a wiſer anſwer by the next paper Mercurie you imploy; which can not be without bringing to light that law that præauthoriz'd the Miniſters proteſtation againſt the Acts of Parliament 1584. And that Act of Parliament ſince the null Aſſemblie of Glaſgow yet ſtanding in force that made Biſhops and

Henrie the eight's reformation the occaſion not the original of ours.

Scotiſh Presbyterians from the begining ſchiſme.

None but they have declared Biſhops & ceremonies unlawfull.

and ceremonies vnlaw full; The former, beſide the contradiction it caries with it, devolving the legiſlative power upon the Kirke, which according to you can keep the Parliament in awe not by *petitioning* but *proteſting*, and ſo ratifie or null all lawes declared at her pleaſure; The latter, beſide the long perſeverance in ſinne it imputes to the Latin and Greek Churches, as well before as after the corruption in either, the late warmneſſe to all Reformed Churches abroad, which never hitherto in any National Aſſemblie declared regular Epiſcopacie and ceremonies unlawfull, outdoing the very Act of aboliſhing which his Majeſtie in Parliament ratified, with reference to no unlawfullneſſe, but inconvenience, & retracted that too in his too late, yet ſeaſonable, repentance afterward. Though for what His Lp. objects, were there too after Acts of Parliament to ratifie the ſubſtance of what the Kirke repræſents, no one of them thereby juſtifies the circumſtance of Miniſters mutinous *proteſting* againſt lawes made in *houres of darkeneſſe*, upon what miſinformation ſoever, which is treaſon againſt man and excuſable by nó formal obedience toward God. This for the Biſhop to publiſh, being one of the Governers of that Church which ſtrangers plot what they can to ſeduce into the ſame rebellion, with their owne, is no *contemning of law*, but diſcharging his conſcience and dutie in his place.

By the next ſtorie the Biſhop will gaine a more perfect diſcoverie of your reſembling thoſe grievous *revolters* in Jeremie, who *walke with ſlanders, being braſſe & iron; Who bend your tongue like a bowe for lies*, and yet, when the true caſe is know'n be accounted by Solomon but *a fool* for your labour. In King James's minoritie who ſtole his name (though they ner had his heart) to act by it the moſt unnatural oppreſsion of that moſt gallant Queen his vertuous and gracious mother; to murder and baniſh many noble aſſertours of the reformed orthodoxe religion, & lawes, appeares upon publike record in your ſtorie. This one Capt. James Stuart very noblie with ſtanding your divelliſh temptations to have him maintaine a diſtructive diſſention at Court with Eſme Stuart. E Lenox, a faythfull ſubject & moſt deſerving favourite of the Kings, & improving that litle intereſt you helpt him to, to a more Chriſtian conjunction in love and loyaltie, and a double vigilancie over the Kings perſon expoſed too often to your treacherous deſignes, is unlikelie to have any better character at your hands then what you commonlie give to perſons of ſuch fidelitie and honour. His advancement to the titles & eſtate of E. Arran & Chancellar of Scotland, was partlie in reward of his guardian care over him whom ſomwhat elſe beſide *ſickneſſe* had made unfit for the management of either. Yet were not theſe taken by force but

Ch. 6. 28. *Ch.* 9. 3.

Capt: I. Stuart vindicated.

but on free ſeſsion, then deſperate; to whom if the King were *neareſt in blond* (not to mention a third which your zealous profeſſours commonlie finde him) his Majeſtie had a double title to his lands, & a power undiſputable to diſpoſe of the Chancellars office at his pleaſure. What beſide *Capt. Iames's unheard of oppreſſions* (which dirt his zeale for religion contracts when it paſſeth through the uncleane chanell of any Presbyters mouth) troubled the Nobilities Patience the reader may finde ſomewhat more trulie and impartiallie related not onelie in the Apocriphal hiſtories of the two Rt. Reverend Arch-Biſhops of Canterburie and Saint Andrewes; but even in the Canonical tradition of Philadelphs Vindicatour, who præmiſeth ſome repulſe your Church Delegates had about their querulous petitions; A difference that fell out between E. Lenox & Gowrie about ſome point of honour, to revenge which he calls Murre, Glame and diverſe other diſquiet diſcontented ſpirits into a confæderacie, whom you call *a number of the prime* beſt *affected nobiiitie*, which improper title he more ingenouſlie declines in a peice of Rethorical ignorance, putting his hand more modeſtlie before his eyes, as loth to looke on their ſinfull rebellious demeanour. *Qualeſcunque fuerint plerique eorum non multum laborabo.... qualis quiſque eorum fuerit neſcio*: applies the blinde mans ſpeach' in the 9. of Saint Iohn. to the authours of the miracle in this change; And beſide the *mere boaſt & no violence* you rejoyce in, confeſſeth diverſe of the Kings ſervants were wounded among the reſt William Stuart, the newes whereof brought Capt. Iames thither. Who was not chaced away by their ſtrong breath, but clapt up into a caſtle by their power, the Kings guard being before remov'd from him, and His Majeſtie taken by Gowrie and his conſpiratours into cuſtodie; The E. Lenox baniſhed into France, where with in a ſhort time he died, whether by griefe principallie, or his ſickneſſe, he defines not, He addes, That the Heads of this faction ſent the Abbot of Paſlet to your Aſſemblie at Edænburgh for their approbation, who what ſoever they did afterward, at that time onelie thanked God for deliverance (viz from the imminent juſtice of the law to which moſt of their Members were lyable) durſt not approve the buſineſſe, or appeare to doe it at leaſt; put up a non'ſenſe petition to God, praying him it were well done after it was done, and whether well or ill then unalterable by their prayers, or indeed by devine power, whoſe omnipotencie is not limited when denied to make good moral contradictions, to pleaſure an hypocritical Aſſemblie; He ſpeakes nothing of the Kings ſending to his Councel or judicatories to declare the act of the Lords convenient and lawdable, for which he expected no reaſonable mans credulitie

The treaſon at Ruthuer.

Saint Iam: 4. 16.

nor

nor patience, unleſſe ſo farre as to ſpit it backe into his face; Nor yet of His Majeſties entreating the Aſſemblie, but of their ſending Delegates to him. The anſwer he gave them, if any, or ſuch as the Vindicator hath helpt us to, is much different from yours, and though not extorted by the terrour of death, which may well be ſuſpected by the ſucceſsive treaſonable attempts of the ſame Gowrie and his ſonne afterward, gives litle approbation of the fact, being onelie his acknowledgement of a bleſsing from God for delivering his perſon and the Commonwealth from miſchiefe, by which doubtleſſe he meant the happie præſervation of his life. So that I againe appeale to your *aquitable comparers*, what hiſtorical truth we are likelie to have of your penning; when ſeting one Diſciplinarian brother againſt another, without conſulting unprinted records, we can confute you line by line among your ſelves. The letter His Majeſtie ſent to Q. Elizabeth was forced. *Regem invitum compulerunt*, ſayth Camden, where by he allowed no more that act for good ſervice, then he would have done a thiefe for taking but his purſe, when he might likewiſe have had his life, But to proceed. *Capt: I'ames ſhortlie after crept not in*, but was *calld*, *Revocatur Aranius* ſayth your brother. *The revenge* (whether obtaind by him or no) was but the juſtice of the law, executed with litle ſeveritie upon any, but moderated by the mercie of a gracious King, and tenderd to all upon ſubmiſion. But traitourous Aſſemblies giving univerſal allowance for poſsible misfortunes, had ever an aftergaime of treacherie in reſerve. Therefore the Miniſters running at this time into a voluntarie exile was upon the apprehenſion of their guilt, & diffidence, even in the word of a King for their impunitie if not rather a deſigne to make His Majeſtie ſecure, and ſo to præpare for the treaſon at Striveling that followed few moneths after, where not onelie Capt: I ames was chac'd away, but the Kings life endangerd, for which Gowrie very juſtlie payd his owne. Theſe their actions were ratified by no Parliament but a partie, nor ſtand they juſtified by any but ſuch as were the actours. The action at Ruthuen being with the advice of the three Eſtates Aſſembled in Councel judge and publiſhed to be treaſon in December 1583. And not onelie M. Baylie declar'd a Traytour, but all they that diſclaime not his booke which juſtifies that treaſonable attempt, by Act of Parliament 1584. cap. 7.

If the Biſhop had traced your Aſſemblie rebellions by their annual ſucceſsion, and not *jumpt from the yeare* 84. *to* 48, he might have made it 58. before he got up to your Articles of Striveling. You have not hitherto kept ſuch even pace with His Lp. as that you can with credit ſay your ſelfe wearie. If you ſpeake in good earneſt (as I ob-

ſerve you in ſome journeys ſhort winded) I deſpaire of your companie in the 64. yeares travell ſtill behind, for which I thought to call upon you hereafter. In the meane time, ſince I meet with you at Striveling, I will take you by the hand, till I bring you in ſight (ſuppos'd you are not peeviſhlie bent to walke blind fold) of the præcipice you tend to in your entrance upon the juſtification of that article which referres the worke of Reformation abroad in England and Ireland to the determination of the Generall Aſſemblie of your Kirke. If you wet your foot by the way you may thanke your ſelfe, the Biſhop *opens no ſluce*, onelie turnes that ſtreame of *choler* upon you, which you on the leaſt occaſion let goe like a *torrens* upon the Pope and his Conclave of Cardinals at Rome. The *fraud uſed to allure* you, if any, was *pia fraus*, a devout ſlight to bring you into the concent of the primitive Chriſtians, and the *violence offered by the Engliſh prælates* was onelie with the ſufferance of heaven, which they thought peradventure to take by the force and fervencie of their prayers, which they often put up for your converſion from ſchiſme, and for your communion in religion with themſelves If a godlie Kings conſcientious command, with the mature advice and free ſubordination of the Reverend Fathers of your Church, be no leſſe then *invading* your Conſiſtorie, the Biſhops *flood of choler* ran ſomewhat too gentlie in aſking you *whether old Edenburgh were turned new Rome*, whereas he might have, in reaſon, demanded whether your Presbyteriſhips be not ſo abſolute as to barracadoe your braſen gates, and not ſuffer him that *hath the keyes of hell and death* to come in. Whatſoever was the *yoke* and by whomſoever *impoſed*, between that and your contented compliance (without any violence or invaſion no quæſtion) with the earneſt deſires of the well affected in England, you ſhould in honeſtie have left ſome vacant roome for a more ingenuous impartial hand to inſert the time of taking of this yoke from your hard neckes, with the ſeveral Acts of Pacification that followed it; And that clauſe in the publike Act of Parliament wherein the well affected in Scotland profeſſ'd His Majeſtie parted *a contended King from a contended people*; And then have put it to your *æquitable comparers* what travaile and paines it concern'd you to take *in purging out the leaven of Epiſcopacie & in the Engliſh & Iriſh Churches*, when you ſhould have been purging the *leaven of malice* out of the *Scots*. The managing of which great & good worke became ſuch a Parliament to inſtruct, & ſuch an Aſſemblie to undertake, who ſtudie that *deſtruction* which, like *hell* is *never full*; and ſo the *eyes* of *ſuch men are never ſatisfied .... hanc magis gloriam Captant ſi ſtantibus ruinam, non ſi jacentibus elevationem operentur, quoniam & ipſum opus eorum non de ſuo proprio ædificio venit, ſed de veritis*

S. Matth: 11. 12.

The King can not be ſayd to invade the Presbyter: Conſiſtorie.

Rev: 1. 18.

Prov: 24. 2. c. 27. 20

Tert. De Præſcr: adv: præſcr hær. c: 42.

vitatis deſtructione. The Arminianiſme and Poperie whereof Doctour Laud ſtands convicted, hath had ſeveral appeales to Scripture and Fathers, which is as much as you can ſhew us for your Creed; his *Tyrannie*, to the lawes and higheſt authoritie in our Church, æquivalent with the moſt your diſcipline can prætend to *A conviction* of theſe I dare promiſe you will not ſtand long with out an anſwer. In the interim, while your *Northwinde* is ſet to drive away *the firſt and the latter raine* dropt downe fron thoſe clouds of heaven, the Apoſtles, and Prophets, & ſucceſſours to them both, to make good Solomons ſimilitude, the Biſhops *angrie countenance is ſeaſonablie*, though ineffectu allie *bent againſt your backbiting tongue*. Your *diſcoveries* are your unskilfull miſtakes of rockes for firme land; your *diſappointments* delayes of Gods worke, who will in his owne time accompliſh it, And though too great a number in the Chriſtian flocke follow ſuch as you for their bellwether or leading ramme, they will flie as faſt from you when they eſpie you in your proper ſhape to be a wolfe. Photinus was ſerv'd ſo who had a great deale more wit, learning, & eloquence to ſeduce them. *Nam erat & ingenij viribus valens, & doctrinæ opibus excellens, & eloquio præpotens*, ſayth Vincentius; yet this doome befell him ſoon after; *quem antea quaſi arietem gregis ſequebantur, eundem deinceps veluti lupum fugere cœperunt.*

Arch-Bp. Lands Armenianiſme & Poperie the doctrin. of ſcripture and the Fathers.

Prov. 25. 23.

Adverſ: hæreſ: cap: 16.

What is anſwered by you before, is replied to and aggrovated. The two ſtories that follow have thoſe authours whoſe truth is more currant with you then Spotswoods, though his hereafter will ſhew it ſelfe more valide then yours or any others whatſoever. The former is penn'd at large by Iohn Knox, enough in conſcience to render him the authour of that ſedition here mentioned. Heſayth not *his zealous hearers underſtood of a Prieſt at Maſſe* and immediatelie *brake in*, but conſulted how to redreſſe that enormitie, and by agreement appointed thoſe *to waite on the Abbey* who, you ſay, *with violence brake in and ſez'd upon his perſon and Maſſe cloathes. That Madam Baylie*, your Nameſake, *Miſtris to the Queenes Dountibures* as he ſcoffinlie calls her *poſted out with deligence to the Comptroller the Lard of Pittarrow .... cried for his aſsiſtance to ſave her life and the Queenes Palace; That he tooke with him the Provoſt & Baylies; That Armſtrong and Cranſton were ſummond to finde ſuretie to underlie the law the. 24 Octob. for a fore thought felonie, prætended murder, and for invading the Queenes Majeſties Palace of Halyrud houſe, and ſpoliation of the ſame. That he writs to the brethren in all quarters, requiring their aſsiſtance on the day of their trial. That his letter was intercepted and ſent to the Queen, whereupon he was ſummond before the Queen and Councel; That when he made his appearance.* His clients *the Brethren of the Towne followed in ſuch number, that the inner Cloſe was full and all the ſtaires even to the chamber doore wher they*

Ariote under prætenſe of taking Prieſt at Maſſe.

Abetted by Knox & improid to a rebellion.

they sate; That he confessed his vocation of the Queenes leiger &c. That if in that he had been guiltie, he had oft offended since he came last in Scotland, demanding (Sawcilie) *what vocation of Brethren had ever been to that day unto which his pen had not served; That he told the Queen, If her Majestie complained that this was done without her Majesties commandement, so had all that God had blessed within the Realme from the beginning of this action,* meaning the Presbyterian Reformation; *That he was a watchman both over the Realme and over the Church of God gathered within the same; by reason whereof he was bound in conscience to blow trumpet publikelie so oft as ever he saw any appearance of danger either of the one or of the other.* This Act, thus related, the Bishop will have (what you can not disprove) to be *a huge rebellion*, not onelie in the Actours, but also in *John Knox*, who was *præsens*, if not in person, by full consent and approbation. *To breake open the Royal Palace to bring any delinquent to trial* is according to no law but what your Rebellious Assemblie hath framed. That this Priest saying Masse within the Liberties of the Court did *contrarie to law* (the Queen having ever reserved that priviledge to her familie) remaines yet to be proved. You did the like to the Arch-Bishop of Saint Andrewes, which Camden tells you *was permitted by law*, and, though you had Murrays authoritie for it, accounts you no better then Rebells for your paines.... *Servidi Ecclesiæ Ministri, Morævij authoritate suffulti, vim facerent impune sacerdoti, qui missam in aula (quod lege permissum erat) (doe you marke it) celebrarat.*

Vit: Eliz. An. 1563

Iohn Knox's confession (which I gave you under his hand) may be the harbinger to lodge credit enough to the next storie that followes in any man that knowes what superstitious observers your Assemblies have been of all the principles and præcedents he gave them; Nor need you be so coy in taking upon you here the defense of their *Convocating the people in armes*, which you are forc'd to do other where (as well as you mince it into *godlie directions* and *conscientious advertisements*) and upon lesse colourable occasions approve it every where when done. Though Mr. Spotswood's testimonie can not be refused in the particular evidence he gives in, yet I'll be confined for once to your owne brother in Evill that confutes him. When his Grace relates the Ministers commanding the people to armes, Your brother playes the Critike upon the word, but grants the matter in controversie between them, and justifies it from the danger that was at hand from the Popish Lords whom he makes Conspiratours with Spaine. *Hortate sunt (nam jubere aut imperare non poterant) quod cum in tanto periculo constitutæ essent & respublica, & Ecclesia, illis, vitio vertendum non est.* When his Grace sayth planlie, *The King præfixed a day for their trial*; the menacing libells put up in the name of a national

Assemblie's summoning the people in Armes upon the trial of Popish Lords.

nal Synod, the tumultuarie meeting of the faythfull defert'dit, and made the onelie remedie a neceſsitie of his remitting their exile. Your brother denies not one clauſe of all this, but onelie moderates the termes, and enlargeth in ſome particular circumſtances that aggravate the fact, viz. *That they appointed a faſt*; this I hope was done by the Aſſemblie) *That they moved the King to appoint a day for their trial, & the Barons thoſe of Perth not to admit them*, which advice or injunction they followed till they had received letters from the King, which becauſe they obey'd the brethren tooke pet & armes for the defence of religion (by whoſe advice let any man judge) *That the King commanded the Conſpiratours to ſubmit themſelves in a ſmall number to a judical proceeding. That upon the 12. of November they met at Edenburgh; The Conſpiratours pleade by their lawyers &c. Propound their conditions; The King declares in a ſpeach the inconvenientes very likelie to followe if the Lords were not reſtored, That an Act of oblivion was voted*, which offended the brethren. What Seditious Sermons and actions enſued appeares undeniablie in your ſtorie. Let this be compared with the Bp of Derries relation. That the King was forced to take armes, come upon a fatal neceſsitie by your rebelling when your importunitie prævaild not. Howfarre he purſued them. What acts of grace he afterward vouchſafd them you there fore conceale becauſe it confutes what your imperfect hiſtorie imports.

CHAPTER VIII.

The divine right of Epiſcopacie better grounded then that pretended in behalfe of Presbyterie.

HAd I any hopes to keep you in your wits when you were revived, I would here ſprinkle a litle cold water & pitie upon your faynting ſpirits, who any man may ſee, are giving up the ghoſt by your graſping and catching at what you finde within reach, and not liking the lookes of that ſpirit which appeares readie at hand to conduct you, would have, you care not whether, Anti-Chriſtian Biſhop or Papiſt to ſecure you. His Lp. having remonſtrated at large your exorbitand power, here ſummarilie ſhewes how by the divine right you prætend to, this ſore is *incurable*, your ſelves *incorrigible*, and how Princes muſt neceſſarilie deſpaire of recovering or

keeping thairs, while *Chriſts Kingdome* is yours, and you have *Chriſts Scepter* in your hand. The ſtreame of divine Rhethorike and reaſon he brings for it, you and your Companie, whom the prophet Iſai. Deſcribes to be *a trombled ſea that can not reſt, whoſe waters caſt up mire and dirt*, hope inviſiblie to ſwallow. To which if *Mercurius Aulicus* muſt be initled Let Britannicus be more properlie to yours, whom I have often heard to be a Common lawyer, but muſt now take him for ſome claſsical divine, ſince you have grac'd him ſo much as to derive moſt of his mater & language into your booke. How *unhappie* ſoever you make the Biſhop in this chalenge, as in the reſt, he caries fortune enough in his argument to confute you.

Iſai. 57. 20

Miſero cui plura ſuperſunt.

Quam tibi fælici: poſt tot quoque funera vincet.

Power of order and juriſdiction.

Thoſe of his brethren who ſtand for the *divine right of the Diſcipline of the Church*, doe it chieflie in reference to that *power of order* and the diſtinction they finde of Biſhop from inferiour Presbyters in the text. They that draw in the other *power of juriſdiction*, relate onelie to what they finde practic'd by the Apoſtles, or by God in them, going under the name of *excommunication* and *the keyes*. How many *circumſtantials* muſt paſſe for *ſubſtantials*, when determind by the judicatories of your Church, and be made adæquate in divine right to the general rules to which you reduce them need not here to be numberd, being ſcatered every where in this diſcourſe, and very obvious to the Reader in your ſtorie. But in anſwer to what the Biſhop objects *of geting both ſwords ſpiritual and temporal into your hands, the one ordinarilie by common right, the other extraordinarilie; the one belonging directlie to the Church, the other indirectlie; the one of the Kingdome of Chriſt, the other for his Kingdome in order to the propagation of religion* and (to let the Papiſt alone whom, out of what myſterie I know not, you very often, me thinkes call to your aſsiſtance) I pray name one of his Lp's learned brethren that ever writ for't what conceſsions have paſs'd from *the elder Edward and Elizabeth Prælates of England*, or what from the *later Eraſtians*, as you ſtyle them, in diminution of the *jus divinum* of Epiſcopacie deſends not to the *jus humanum* in your ſenſe, there being a midle *Apoſtolical right* participant of both, enough to conſtitute an immutabilitie in their order, whatſoever change their juriſdiction may admit of; at leaſt ſuch as they finde æquivalent to the *communicating of women*, *baptizing of infants*, *obſervation of Sunday*; which when you bring arguments to unfixe, you may with greater confidence treate againſt Biſhops wherein thoſe *friends* His Lo. hath *about the King* are ſo perfectlie inſtructed that they laugh at your ſillie ſtratagems to pervert them being ſuch as, if at any time they repræſent

The midle Apoſtolical rights of Epiſcopacie.

to

to His Majeſtie as you earneſtlie deſire, will thereby, no quæſtion confirme his pious reſolution in the continuance of that holie order eſpeciallie ſince the maxime you build upon, *That conſcience is bottom'd onelie upon a divine right*, they finde ruind by Saint Paul in his doctrine and practice, who convinceth the heathen upon the *rights* or principles *of nature*, and argues from the teſtimonie *of conſcience* they had ſufficientlie bottom'd upon the *worke of the law written in their hearts*; Nor had he ever converted any of the nations without divine revelation antecedent, I meane in them aſwell as in himſelfe (which had made leſſe effectual and pertinent the miniſtrie of the Goſpell) if no moral arguments had obliged their conſent. How farre this is applicable to Epiſcopacie (though were it not, it is to your argument againſt it) I am not here to diſcuſſe onelie intimate I may that in proportion it is poſsible as much to a ſacred, as civile, Monarchie (I meane not coordinate) & the later, had it not the law of God hath the language of nature importunate to commend it I will trifle with you no farther in this matter, but lay downe this concluſion which you may take up to what advantage you can. That in a thing ambiguous, ſuch as you here ſeem to give, if not grant, Epiſcopacie to be, ſince no command of God nor warrant from ſcripture enjoynes or tolerates the change: ſince no Apoſtolical nor Chriſtian Church for ſo many hundred yeares before that ſingle citie of Geneva began it, ſince neither that nor any other beſides ever acted or at leaſt publikelie avowed what change you demand in the many particulars that have been, and ſhall be, inſerted in this diſpute, to the inevitable ſubverſion of Regal government; to the confuſion of Chriſtian ſubjection in the enjoyment of juſt libertie; to the plaine præjudice of Parliament priviledge in three dominions; to the ſeting up of much ſpiritual and carnal wickedneſſe; ſome grave reverend Divine might modeſtlie ſpeake a word in ſeaſon and ſay, His Majeſties conſcience can not at the beſt but doubt, and doubting ought not by the law of God and rule of reaſon to reſolve on it. Which indeed is the ſubſtance of his Royal Fathers printed profeſsion. *That he found it impoſsible for a Prince to præſerve the ſtate inquiet, unleſſe he had ſuch influence upon Church men, and they ſuch a dependance on him as might beſt reſtraine the ſeditious exorbitances of Miniſters tongues &c. And this is onelie to be had in that government*, which was one bottome for his conſcience..... *That ſince the firſt age for 1500. yeares not one example can be produc'd of any ſetled Church, wherein were many Miniſters & Congregations which had not ſome Biſhop above them, under whoſe juriſdiction and government they were.* This was another bottome for his conſcience. To which ſuch a divine, as I ſpake of might adde (with a due reſerve of all humble

Conſcience not bottom'd onelie upon a divine Right. *Rom. 1. v. 2. ch.*

Alteration unſafe and ſinfull while conſcience is doubtfull.

The reaſons of K. Ch. 1. againſt 4. changes. Peace. Antiquitie. Vniverſalitie.

humblie revence to, and moſt unſhaken confidence in that Holie Martyr, and his moſt pious hopefull ſucceſſour our gracious ſoveraigne now living.) That he who for any politike end ſuggeſted, or neceſsitie moſt fond'le prætended of the ſubtileſt presbyterian of you all, ſhall adventure to take himſelfe off from *the bottome*, when *Iudaiſme* or *Turciſme* (ſome part of your mixture) ſhall be alike plauſible prætended as more advantageous to his purpoſe, may be fear'd to befound not well ſetled upon *Chriſtianitie* it ſelfe, but fall from it & throw away one or both *Teſtaments of Scripture*, which upon the univerſal tradition of the Church (as the other upon the Catholike practice of the ſame) he firſt rationallie received as the word of God, though afterward he found other motives prompting a beliefe of it to be ſuch, which at laſt be had ſuperinduc'd by (what too many vainlie prætend to) the inſtinct or plerophorie of the ſpirit. His Majeſtie likewiſe found *moſt agreeable both to reaſon and religion that frame of government, becauſe paternal not magiſterial* &c. Which was a third bottome for his conſcience, *Nor did he thinke it any point of wiſdome or charitie, where Chriſtians differ; . . . . . there to widen the differences, and at once to give all the Chriſtian world (except a handfull of ſome Proteſtants) ſo great a ſcandal in point of Church government* &c. of which *wiſdome* and *charitie*, the gifts of the ſpirit of God, he made another very good botome for his conſcience: Let Mr. Baylie reade the reſt of that moſt excellent divine chapter, and anſwer it if he can.

The conſiderable approch of Church diſcipline to doctrine.

Paternal government.

Communion with Chriſtians.

Ετκ. Βασιλ. ch. 17.

The maine ground of the Biſhops diſcourſe being wilfullie miſtaken by the Reviewer, his ſtructure is weake about the *Warners conſcience*. And *the Kings advantage*. His cordial *beliefe of the divine right of Synods and Presbyteries*, together with that *of the Reformed Churches*, which the Biſhop ſhewes to be different, may come from a private ſpirit that miſinformes them, & then is no good interpreter of Scripture, nor any ſure præcedent for Chriſtianitie throughout. Their ſtrict and inſeparable adhærence to his errour (beſide that it antidates all treaties null, without an effectual complinance againſt conſcience and honour) excommunicates all the world but themſelves, & excludes them from all hope of fellow ſhip with this new ſelect ſocietie of Saints, who, could they multiplie into a number large enough to fill the circle of their ambition, and had they every one a drop of Scotiſh rebellious bloud in their veines, would no longer labour the converſion of Kings, but take Gods angrie worke out of his hands to bring *their Princes to nothing* . . . and be the *whirlewind* themſelves *to take them away as ſtubble*.

Ius divinum of Presbyterie fruſtrates all treaties, excommunicates all Chriſtians threatens all Princes.

Iſai. 40. 23. 24.

The Reviewers perverting the Biſhops doctrine.

He that lookes not through Mr. Baylies glaſſe of vanitie and lies, can never be able to view the Biſhop claſped ſo cloſe with the elder

præ-

Prælates impairing the divine right, nor then, with the conſequence he makes, about the *legal*, or *expedient* mobilitie of Biſhops. Therefore as the *ambition*, *greed*, *revenge*; ſo the *diſſimulation* in *conſcience* is his, who can not but know what texts himſelfe uſeth to cite for the divine right of Presbyterie, and what the Biſhop expreſſelie ſayth, that *the ſame may with much more reaſon be alleged for Epiſcopacie, and more conſonable to the analogie of fayth.* The agreement of ſundrie Prælatical divines with Eraſtus is here impertinentlie mention'd. What correſpondence the Biſhop holds with them hath been too often all-readie acknowledg'd, and maintaind. Mr. Baylies urgent, illogica inference obligeth the Biſhop neither in *ingenuitie*, nor *reaſon* to *untie the bonds of the Kings conſcience*, which his own aſſures him God hath bound, if not by the hands of his ſonne, by thoſe of his Apoſtles and their ſucceſſours through all Chriſtian, ages and Churches. Nor can his Lp, from the principle you preſſe, demonſtrate any ſecuritie to His Majeſtie from *offending God in the change.* Nor yeild ſatisfaction to his doubts. If Eraſtus's *Royal rights* (which you ſo often have inveighd againſt) may be us'd as a ſophiſme to delude the King into your presbyterie, μένομεν ὅπερ ἐσμέν. I pray, by your favour, let it ſtand as it is, a better argument to confirme him, if he needs it, in Epiſcopacie. Yet, that either here, or otherwhere this Royal right is induc'd by His Lordſhip to ratifie the *order*, I ſay not to actuate the *juriſdiction* of Biſhops, I can not finde upon my reviewing, and muſt therefore deſire a point by your ocular ſingar to direct me.

Eraſtus's Royal rights abuſed in a Sophiſme.

Were not the Presbyterians more obſtinate in reſuming their errours, then the Biſhop forward to recapitulate his proofes, his Lp. had ſpar'd a good part of this chapter, though the receiud rules of method requir'd it. *Weake*, and *naughtie* are hackney anſwers, which, if ſpurrd too often, and reaſon holds not up by the head, are likelie to lay Presbyterie in the dirt. Your Iudgement of his *revenge* is according to your practice, who, poore, impotent creatures, like wormes, or flies, by corruption, & filth ſupport an uſeleſſe corps to defile that hand, that cruſheth you to the death. The prælatical integritie makes good the præſent diſadvantage of their fortune, & their evidence in proofe, before any æquitable compares, will præſerve ſtill the principate in diſpute. *Major eſt* [*ſi non fortunæ*] *ratio, quàm ut tali ſolatio egeat, miniſtiorque vis quàm ut alieno malo opinionem ſibi virium quærat.* Your Canterburian *challenges* were but Scottiſh ligges made onelie for mirth to a rude multitude in confuſion, the one very inconſiderable in muſike, the other flat, if any thing, in the harmonie of truth. If the principles of Prælacie *unavoydablie bring backe the*

Sen: De Clem: l. 1. c. 20.

The consequences from Episcopal principles not such as prætended

Pope, the practice of Presbyterie *unquæstionablie goes before him*, & makes his Papacie hold it by the traine. *The Patriarchate of the west*, and *primatie of Rome* flowes never out of the *fountaine of Episcopacie*, but when some ignorant Presbyter is turning the cocke, or tampering with the spring.

Those English Prælates, that so freelie gave away *the Patrimonie of Saints Peter* &c. were some singular Executours of Constantinus Donation; yet in that nothing so liberal to the Pope, as the Presbyters are covetous, and griping the common inheritance to themselves who, since his refusal that had the profer in possession, take the mocke spirit at his word, *fall downe and worship*, and then under the counterfeit of dominion in grace, intitle themselves not to Italie alone, but to *all the Kingdomes of the earth*.

S. Matth. 4. 9.

Difference between us and Rome bout ceremonies.

What difference there is in number, or nature between the *ceremonies* they us'd, & those in Rome will appeare best by comparing their *ritual* with our *rubrike*, & Canons. The ornament of sacred historical *pictures*, the name of *altars*, and the *adoration* of God in uniformitie before them, have the ancient Christians innocent præcedent to commend them, when commanded, or Countenanc'd by our superiours in the Church, and to vindicate them inus from the *superstition*, and *idolatrie* you impute so liberallie to Rome. When the Prælates, & Papists cope in the controversie there are several *other ceremonies* they *sticke* at. That these are the *worst*, as religiouslie put in practice by the Bishops friends, requires more then your old *see saw* to confirme it. Adoration *of*, or *to* the altar is that, which I never heard profess'd by their mouth, nor read yet dropt from their pen. For me, let them that owne it recant it, and if none such befound. *Let the mouth of him that speakesh lies be stopped*, and *the froward tongue be cut out.*

Prov. 10. 31.

Real præsence & corporal different. Hist: Mot.

The *real præcence* of Christ in the Eucharist on the *altar*, as I take it, was never denied by our Church, a *corporal* never asserted by her, nor any of the Bishops friends, that I have heard of (though the 21. objection against our Liturgie in your historie of the Synod of Glasgow implies it.) The *justification* they held was fetchd farre beyond *Trent*, and if they that went for it were not able to distinguish between Saint Pauls workes and Saint Iames's, they were very unfit to trade for that *pearle*, bad merchants for the *Kingdome of heaven*.

Iustification.

S. Matth. 13. 45.

Free will.

Their *free will* was held no paragon of nature, but a priviledge by grace, which deliver'd them from the fatalitie of the curse, restoring them in some measure to a libertie of choyce; And, unlesse you will fetch backe Tatians errour, make one God for the law, another for the Gospel, so long as the ten Commandements oblige us, we have aswell as the Israelites of old, *heaven, and earth for our record, that life and*

Deut. 30 19.

death

death are to this day ſet before us, and, by the merits of Chriſt, the grace of having them in the free election of our will.

Their *final apoſtacie* was ſeldome, or never intitled to *Saints*, or, if ſo, with caution enough to prævent calumnie. They aſſcribed ever an infallible præſcence to God, an immutabilitie in his knowledge; But to make him ſo peremtorilie, antecedentlie, ſpontaneouſlie, irreſpectivelie prædeſtinate a certaine number of men, call'd *Saints* before their reſurrection from ſinne; ſo irreſiſtiblie operate by his power, as to prævent all poſsibilitie of backſliding, offending, or, being fallen, forceablie raiſe them, reenſtate them in native innocencie, and his favour; they found conſonant to none, diſſonant from diverſe poſitive texts, in, or inferences from Scripture. ſuch as theſe. *Let him that ſtandeth take heed leſt he fall*, which excepts no more the laſt houre or moment of life, then the firſt in the exerciſe of reaſon..... *Worke out your Salvation with feare, and trembling.* κατεργάζεσθε importing an earneſt endeavour unto the laſt againſt *final apoſtacie*, not impoſſible; And the reaſon in the next verſe implying an hazard of the energie of grace, which onelie ſupports *a Saint* from his fall. I demand yea, or no, a direct anſwer to this. Whether if a Phineas had come and taken David ἐπιτυφόρῳ in the act with Bathſheba, the point of his ſpeare had been aſſuredlie blunted, or his hand held by an Angel from heaven. Whether, if ſo, this extraordinarie miracle had not been wrought in order to the accompliſhment of ſomewhat præfix't to the oeconomie of Gods Royaltie upon earth in his perſon? Whether the like caſe or capacitie can in ſuch be reaſonablie ſuppos'd incident to all that you call *Saints*, and what ſecuritie they have from all caſualties, all attempts in the very moment of ſinne to deſtroy them? The general promiſes can be no protection in ſuch caſes, & ſome it may be, are not ſo general as to be made applicable to all, which, well ſcann'd, incline to the peculiar concernment of them, to whom they were made, and of whom onelie they ſeeme to be mean'd. But in points of this nature whatſoever *the Warners friends* have avowed, your exception againſt them is the ſame with that againſt the expreſſe words of the Church, in the Aſſemblie at *Glaſgow* 1638. draw'n from what ſhe profeſſd. That *infants baptiz'd have all things neceſſarie to ſalvation.* This you may take as the ſumme of that which the Biſhop knew to have been with much moderation, & reaſon often anſwerd to your *ſore challenge*. Your ſlight replies thereunto being indeed but *ſquibs, and crackers* for children to ſport with, had not the armes of ſinfull men, & the *Kings artillerie* been rebelliouſlie us'd, as a more unanſwerable argument to force them.

Final Apoſtacie.

A quæſtion about Davids caſe.

Rubrike in the confirmation.

The following *position His Lp.* nowhere will *dispute*, nor doth *laugh at*. *That Christ, as King of his Church, hath appointed lawes for, & governers* of the same. Who, and what these are, in the general Saint Paul hath left in his letters to the first Christians, which they, and their successours have kept for us that come after. He takes you for usurpers, & tyrants, who cleave to these lawes, for pride, & filthie lucre, make your selves not onelie Lords over Gods heritage, but commanders of subjection from Kings 2. b. Disc, ch 1. *Pro Rege Regum, & Domino Dominantium presbyteria nobis, & Synodos supponentes.* The consequence hereupon, That *Acts of Synods must be Christs lawes*, where Synods make themselves Dictatours of his pleasure, and repræsentatives of his person, is no other follie, then what the Logical rules of Relatives præscribe us, which, if your Sophistrie decline, I must referre the Reader to the like expresions so frequentlie us'd in your publike papers, in the several contests that Knox had with your Queenes & their Councels in defense of your discipline; And; to come somewhat nearer in your very præface before the booke it selfe, where your Reformed Kirke is call'd *the spouse of Iesus Christ*, the rules of her discipline in the language of Scripture *The Lords lawes and commandements.... the heavenlie proportion of divine discipline;* And at last compared to the booke of Gods covenant, that lay hid in the Temple. Under the name of which Discipline, we are admonished, is to be understood. Beside the two bookes, *the Acts, Constitutions, and practices agreed* upon, *and recorded in the Registers of the General, and provincial Assemblies* &c. And a brother plainlie asserts, That your Discipline in the general (which we denie to have any other authoritie then your votes) is as immutable, as the Scripture.

Christ as King of his Church appoints lawes &c.

H. Grot.

Hanc none magis licet Ecclæ mutare quàm mutare licet ipsam scripturam Vindic: Epiæ Philad.

I finde you nowhere such a Master of Rhethorike, and language as to take your judgement in comparing of styles. If the Bishop hath borrowed the *Iesuites* invectives, or any from the *Pagan philosophers*, he could not beter bestow them then on you, that are neither good *Protestants*, nor *Christians*. *His declamations against* your *novelsie* will be *regarded* by such as take universalitie, and perpetuitie for two discretive markes of Christs Kingdome, & government, which must not be limited to a rebellious schismatical Centurie in one Countrey. The antiquitie, you boast of, is founded upon as great a mistake of the Gospell, as was the sadduces of the law, *you* both *erre not knowing the Scriptures.* Yet, that being your plea, I will urge the Bishops argument no farther concerning the change; and differmitie of your discipline (which may be prov'd in particulars not twice romov'd from your essentials themselves) but appeale with you to Cæsar, who calling to his Councel the *Primitive Fathers* the most publike spirits, most unby-

By whom his Scepters is to be swayed.

unbyaſſed Interpreters, may, by the tributarie aſsiſtance, if his Majeſtie pleaſe, of as many Biſhops, or Doctours, as ſectarian Presbyters, after a faire ſcholaſtike diſcuſſion, diſcerne the truth, decide the controverſie, and, according as he findes Chriſts ſcepter was ſwayed among Catholike Chriſtians, by deputation of one part, or other, aboliſh the Rebell Vſurper at his pleaſure. But *Annunciare* [*or imparare*] *aliquod Chriſtianis, Chatholicis præter id quod acceperunt, nunquam licuit, nuſquam licet, nunquam licebit.* To declare, or command a beliefe of divine right, in that which hath not been received in Gods Church, never was, no where is nor, will it at any time be law full.

Vincent. Lyrin: advers: hæres cap. 14.

Your dearth of matter renders you tædious in the reſt of the paragraph, and the courſe faire wherewith you entertaine your reader, *fleſh, bloud, and limbes of an Engliſh Biſhop*, makes you ſuſpected here to have been at a ſtand, to have layd your ſpiritual ſcribling aſide, till you went to market, and fetcht theſe carnal expreſsions from the ſhambles. My Lord of Derrie, and his friends, in citing authoritie, and preſsing reaſon for their order have dealt ſo farilie, & wrought ſo effectuallie, as *for all the ſtripping your ſleeves* and *the other hocas pocas trickes* that he tells you of, you will finde no cleanlie conveyance of your Presbyterie into the heads of any your judicious comparers, nor will their eares be chain'd by your brazen hypocriſie to maintaine it. Your too curious anatomie of Engliſh Epiſcopacie, touching which you interrogate, will onelie countenance them in a demand, not other wiſe intended, of a Scripture warrant for Scottiſh Presbyterie, as ſuch, diſciplining, excommunicating, depoſing, I ſhall doe no wrong if I adde what I prove, juſti fying & prayſing God for the death, if not the murder of Kings, renouncing the name, but acting every one a double part of a lord in Parliament; not onelie *voycing in*, but imperiouſlie overruling all Acts of State, all elections of principal officers, in order to conſcience, for prævention of ſcandal, & keeping a lower Commiſsion Court in eveiy Towne, & pariſhs forcing every Bayliffe, and proveſt to be your creature; A Presbyterie bold'lie ordaining without a Biſhop, and gulling the people into a fooliſh conceit of Gods call in them, when 'tis their lying ſpirit that hath præpoſſeſſ'd them, For let the people call, or præſent whom they will, if *the learned* (the priviledge of which title every covie of Dunces challenge to themſelves) judge the perſon unable of the regiment, he is ſet aſide, and they forced to take (*without violent intruſion* they tell them) whom the ſuperintended Councel offereth to inſtruct them: A Presbyterie exercing all juriſdiction without any appeale from themſelves; A Presbyterie feeding their flockes like ſwine with graine, and huſkes, ſuch

English Epiſcopacie out done by the more forward Presbyterie.

B. Diſcipl. 4. head.

divinitie, as every brewer, or hogheard can helpe them to, never leading them through the green pastures of the ancient, learned, and devout Fathers, nor to any other waters of comfort, but such as the very fountaine whereof the foot of schisme, or rebellion hath troubled. This is Scottish Presbyterie in practice and such they would have it in law too, if they could with all their Scripture collusions but once corrupt. His Majesties judgement, or by their sharpe-pointed swords, & two edged tongues affright him from a well grounded resolution, into what his Royal Father esteem'd it, a faint servile, ungodlie, and unkinglie consent.

The treasure thereof to be found as well before as after the years 800.

The *treasure* you call, for hath hitherto had God for its defense, who hath made know'n, and distributed those talents in Scripture, which maintain'd the litle familie of the Church, and discharg'd the itinerant Gospell of that time. The greater mine hath been often discovered by them whose *divina virgula* hath stouped, and put them upon the search of the veine that caried the Episcopal government through the 800. yeares of your account. Your soon-shot bolts in many frivolous quæstions have been better feather'd with many wise mens answers, and for all the horned impudence you hold out, returned very often upon your heads, one of whom I shall send you to, who (not to derogate from the happie endeavours of many others aswell of the learned Laitie, as Reverend Clergie) hath alone anticipated, and fullie with much acuteness, and judgement answered allmost every particular you object. Shewing that Christ himselfe hath made the office of Apostle or Bishop distinct from Presbyters; Given them power to do some offices perpetuallie necessarie, which to others he gave not; As of *Ordination*, and *confirmation*; And superioritie of *jurisdiction*; Bishops, by vertue of their office, more then called, observed *as Lords*, in a more sublime sense, then you mention; And commended to the service of Kings; Saint Chrysostom, & others imployed in *Embassies*; Saint Ambrose a *Præfect*, and Dorotheus a *Chamberlaine* to the Emperour; Many of them *Councellers* to Princes, and *Iudges* aswell in ordinarie secular affaires, as *Chancellors* in extraordinarie by appeale; *Treasurers* at least of the Church revenue, and undergoing what ever civile charge the conscientious favour of Princes put upon them, which was *not in gradu impedimenti clericalis*; Bishops with *sole power of ordination, and jurisdiction*, otherwise then as they thought good to call into their subordinate assistance, or deputed Presbyters in their Dioceses. Of *officials*, and *Commissaries* I thinke he makes litle mention, because he bends his discourse against all interest of *Lay elders*; yet I doe not thinke he would denie that *Civilians*, such as are our *Officials*, and *Commissaries*, might be instrumental to the

Dr. Ferm. Taylor.

Bishops,

Biſhops, eſpeciallie having ſome learned Presbyter authorized in caſes, to which the others lay propertie extends not; Biſhops, when neceſsitie may require, uſing *ſolitarie ordination*, which is good *in natur re rei*, as may betaken for granted by that Canon of the Apoſtles, which as it enjoines no more then *one Biſhop*, ſo makes no mention of any *Presbyter*, which it had quæſtionleſſe done, if of abſolute neceſſitie to the buſineſſe; Biſhops ordaining not with the *faſhional*, but *canonical* aſſiſtance of any *two Presbyters* that they pleaſe, by choyce of their owne chaplaines or others, where are many, or taking any two that chance otherwiſe to be neare; Biſhops principal paſtours of their whole Dioceſes, & when commanded, or countenanc'd by the King *to waite at Court*, not obliged to feed their flockes in their perſons, which they doe by many learned, and religious proxies, themſelves in the meane time feeding by word, or ſacrament, or ghoſtlie counſel, the great ſhepheard, whoſe Royal ſoul is worth 10000. of the peoples. All this in effect, & a great deale more then your Parkers, or Didoclaves could have anſwered, hath this one learned Doctour defended, as know'n long before the Pope gave over to ſay his creed, which he did ſurelie, when he became the Anti-Chriſt you call him. *Can. 2.*

I could goe up yet once againe, & helpe you to a third turne from the top of your demands. Shew you that *the Warner, and his friends* give the King the ſame aſſurance, that er they did, that what they ſtand upon as unalterable in their order hath Scripture, and Antiqnitie for its warrant; That upon the converſion of England to Chriſtianitie, the Eccleſiaſtike government there conſtituted, was not Anti-Chriſtian; That a Biſhop there is not a Lord in Parliament by vertue of his office (as it may be to reſolve ſpiritual doubts he ought to be) but by the Baronie. & call which the favour of Kings hath annex'd unto it; That in Scotland, when it was decreed that Biſhops ſhould have no voyces in Parliament, theſe your ſelfe-denying men deſired of the King that ſuch Commiſsioners as they ſhould ſend to the *P*arliament and councel, might from thence forth be authorized in the Biſhops places for the Eſtate; That not many proteſtant Engliſh Biſhops have been High Treaſurers, not many Chancellars, ſome that have you have litle reaſon to finde fault with; That they are not bound in law to devolve all juriſdiction &c; That all which in practice did it, are not to be condemned, where they found able & honeſt men to exerciſe it in their names; That thoſe, which erre muſt not præjudice the care and deligence in government of the reſt; That ſolitarie ordinations were very rare, & therefore not to be objected as ſo common; Nor did halfe the Biſhops live at Court, nor moſt that did halfe their time. All theſe particulars could I enlarge on, but that I beleeve the

The Prælates ſtill of the ſame minde they were.

Declar. B. 2. Dang. Poſit.

the Reader satisfied with the execution done before, and hath some what else to doe, then to stay to see you stript.

Not the Court but Citie Divines devest Bishops.

In what followes you take a great deale more, then is given you, naming that a donation from the *Court divines* conscience, for which the *Citie Divines*, chieflie of Edenburgh, & London, forced the temple of God by such sacriledge to furnish the two tabernacles of robbers, that then prospered too well in England, and Scotland. That Royal Saint that, upon, this most impious violence, yeilded up so great a portion of his Ecclesiastike inheritance, *the Bishops civile imployment, Arch-Bishops, Arch-deacons*, with the &c (which might have been better spar'd) did it *in angusto comprehensus*, not upon any compunction of conscience. *Sed difficulter, sed subductis supercilijs.... & vix exeuntibus verbis*, And had not his paternal affection prompted him, to what your unnatural disobedience litle deserved, he had given you not onelie *panem lapidosum*, as Fabius was wont to call a gift very hardlie bestowed upon an hungrie beggar, but *pro pane lapidem*, without our saviours censure, *a stone instead* of that *bread*, which was never ordaind to stuffe the insataite stomach of every gaping Rebell that call'd for't. Yet, whatsoever you had, was, you know, but for a triennal experiment, which being exspired, in *the yeare of libertie*, that was to succeed, according to Gods paterne in Ezekiel, if you could then prætend no better title then you had done, it was to returne to your Prince, and the inheritance of such an inseparable right to be his sonnes, who of your *adversaries* gave this unseasonable advice I know not, nor who have *acknowledg'd, and recanted* for *errours* those divine truths ordained for peace, but encountred with troubles, and their abettours expos'd to susteime the envie, and obloquie of the world. Therefore alasse its in vaine for you to invite them to come nearer, to hang out like a dead cat in her skin, unlesse you meane to have every one of them moral the rest of the fable with an ὦ οὗτος, ἐὰν θῦλαξ γενύη οὐ προσελεύσομαι. But to leave off speaking in parables, I desire the reader in plaine English to marke the base ingratitude of an unworthie Presbyter: In that, when a most ingenuous peace-desiring Prince (for him he meanes when he speakes of his Prælatical adversaries) invaded by audacious importunitie, encompassed with all external visible necessitie, placing himselfe upon the very pinacle of Christi-an charitie, shall yeild all that the softest, gentlest Casuist can indulge (and that upon such conditions as, how easie soever, the perfidious contractours litle thinke to make good) he must be argued with upon the ominous advantage of his owne gratuitie, & prætended from his adventurous kindnesse

Sen: De Benef. lib. 2 cap. 7.

S. Matth. 7. 9. 46. 17.

The Reviewers detestable ingratitude.

neſſe to be demonſtrativelie convinc'd to give up the reſt of that which rebellious licenſe, ſchiſmatical ſingularitie, and degenerate malice have now ſo deveſted into a new creature, as neither law, cuſtome, nor honour can call that Engliſh Biſhop which religion inſtituded and reformation confirmed. But a crou'd of guiltie conjured malefactours preſſeth ſhame and the proverbe to nothing, ſo that *ingratum ſi dixeru nihil dixeris.* Seneca knew it who had ſtudied the point and experienc'd the practice. *Pudorem tollit multitudo peccantium, & definet eſſe probri loco commune maledictum.* But to ſend you backe ſome of your owne logike and language; If this naked bird which you ſo pleaſantlie play with, be a *new creature* becauſe the feathers are pluckt, then you muſt confeſſe that *old creature* reveſted with thoſe Euaugelical beauties and Royal graces which once it poſſeſſed, to be that know'n true Engliſh Biſhop that in honour, law, cuſtome, if not in conſcience (which I need not ſuppoſe) is to be inviolablie maintain'd, when it ſhall be made to appeare, as it may very eaſilie, and hath been very frequentlie, that ſuch an order not much differentlie faſhion'd and habited, ever was and ever is to be in the Chriſtian Church.

De Ben. lib: 3. cap. 16.

To make good the mutual toleration indented for between your ſectarian brethren and your alltogether as ſectarian ſelves, you cloſelie decline the warners confidence which avowes thoſe texts of Scripture you wreſt againſt Biſhops, with as much colour of reaſon and more truth the Independents may urge againſt Presbyters, being reſolv'd, ſince you finde they can make you their province at pleaſure (if not command a tranſmigration of your Euangel) to argue no more againſt them then to fight. The triumph you make in two painted Syllogiſmes is very improperlie plac'd before the victorie, where though you ride like a George on horſebacke in a pageant, you will paſſe for no beter then a dumbe ſhew, and with your wooden launce be miſtaken by none, but children and fooles, for that primitive armed Saint that kill'd the dragon. If you *caſt not your texts* in a couple of better molds, your workemanſhip will beare as litle the image of Gods word, as your ſelves doe of the reaſonable men that he created. Were His Lp. at better leiſure his great promiſes would reengage him in more neceſſarie imployments then anſwering every ſilie Presbyter in his follie; but his *Acolythus* & ſervant (if not becauſe he hath taken up ſo much of the ſimilitude allreadie) will for once, and it may be oftner, follow Solomons advice in the next verſe, ſeeing you ſo very wiſe in your owne conceit.

The texts of ſcripture againſt Epiſcopacie diſcuſſed.

Prov. 26. 4. & 5.

The firſt text you are medling with is Ephes: 4. 11. whence your imaginarie argument, not to be denied adoration, is this.

Maj: All the officers that Christ has appointed in his Church, for the ministrie of the word, are either Apostles, Euangelists, Prophets, Pastours or Doctours;

Mi: But Bishops are none of these five, *Ergo.*

You pleade custome for the free unquæstionable passage of your major, which you must give me leave to obstruct, first excepting against the improprietie of your termes (being such as may evacuate your argument) *the Ministrie of the word*, when the Bishops discourse is about *the regiment of the persons* to whom the word allreadie is ministred, *Secondlie*, demanding to have it under Saint Pauls hand, whether the offices he mentions of Apostolate, prophecie &c were by Christs institution for the personal perfecting of Saints in a Church established, and not as the word seemes rather to signifie. *Pros ton Catartismon toon hagiwn* for jointing or knitting new Saints to the Church, new membres to the bodie of Christ in the propagation of his gospel, so *edifying the bodie of Christ bythe worke of the Ministrie*, which in the next verse seemes to end in the unitie of fayth, that is the general conversion of nations to Christianitie. *Thirdlie*, whether this enumeration of the Apostle's be universal, to which I finde more particulars added 1. Co. 12. 28. & among them *dynameis & Kybernesеis. Powers & governments*, the former of which (that you may not cavill about superinfused gifts) he makes as much personal, or persons, as that of *Apostle, prophet, Teacher*, vers: 29. Besides that he expresselie calleth the Elders of the Church of Ephesus *Bishops*, & tells them they were instituted by the holie spirit, which we know came downe to fulfill the promise by the mission of the sonne, & so they must passe upon account as *officers appointed by Christ.*

Act. 20.

Three fifths of your *Minor* thus you prove. *Bishops are not Apostles, Euangelists, nor prophets, because they are confessed extraordinarie & temporarie, Bishops ordinarie & perpetual.* To which I answer. *First*, That Bishops are Apostles in their *ordinarie* power of ordination & jurisdiction, though not in their *extraordinarie* of working miracles, speaking with diverse tongues &c. And this Tertullian hath sayd above 1300. yeares since, who, arguing with the hæretikes about succession, bids them turne over their records, & shew that their first Bishop was an Apostle, or Apostolical, becaus personallie ordained by one of them. This the Apostolical Churches could doe, as that of Smyrna shewes Polycarp, becaus placed there by Saint Iohn. That of Rome Clement, becaus ordained by St. Peter. And such Bishops as these he calls *Apostolici seminis traduces.* If they be *Apostolical* grafts,

Bishops are. Apostles.

Lib. adverſ. hæres. cap. 32.

grafts, good Mr. Baylie, from what tree thinke you were they taken, and of what may they, without arrogancie, beare the name? Other of the Ancients call'd Timothie Bishop of Ephesus an *Apostle*, among whom what enterfeering there was of these two termes you may reade in Theodoret upon 1. Tim.

May be call'd Euangelists.

In the like sense may they be sayd to be *Euangelists*, (aswell as in the Revelation they are called *Angels*) who præside over the preaching of the Gospell, and publication of it to them that have not heard, *Euangelion & Kerygma* being the same.

H. Grot. Proleg. ad Matth.

Should be prophets.

And they either are, or should be, *Prophets*, in one kinde according to Saint Ambrose, *Scripturas, revelantes*, the ableft interpreters of Scripture, or speakers of mysteries in the spirit to ædification, exhortation and comfort, though not foretellers of things to come. *Nam quicquid latet, sive id futurum est, sive præsens mysterium dicitur.* *In 1. Cor. 12.*

H. Grot. Why Pastours.

The reason why your *adversaries pitch upon the fourth* is, to decline your trivial objections against the other three.

Your syllogisme that labours to prove *Bishops* no *Pastours* hath no *doubt* but a *certaintie* of falshood in the major which your *argumentum a paribus* comes somewhat improperlie to make good, you having spoke of a confess'd *imparitie* but just before. But for once a bargaine no bargaine *pactum non pactum fit, non pactum pactum quod vobis lubet.* It would be a rare invention, surpassing *Aristoles Logike*, if, without a reserve, you could get a conclusion to creep out of a single proposition, for take it on my word your lucke is bad in *majours*, which whether you play at even or odde are all *pariter falsæ* sicke of a disease, and this here left desperate without any remedie to recover it.

Apostles superiour to Apostles.

No Apostle, you say, *is superiour to an Apostle.* This is contrarie to what one *Walo Messalinus* (whom under another name you mistake to be your friend) hath frequentlie asserted. That they were *primi & secundi, majores & minores*, The second and lesse subordinate in spiritual power to the first and greater. This he gathers out of Theodoret and others. The greater he explaines to be the twelve, the lesse, those deputed by them for teaching and governing. Nay, he discovers a third order inferiour to them both, of which was Epaphroditus, subordinate to Saint Paul, who himselfe was but *minor Apostolus*, being none of the twelve. So that here being three degrees, I tell you from him what I might from others, or with them rather collect from the text, That *an Apostle is superiour to an Apostle.*

Euangelists, Coadjutours.

As much might be sayd for *Euangelists*, whereof foure were principal, or, if not, it is becaufe they were by their office of the lower classe, or Coadiutours to the Apostles. Such were Titus, Timothie, Apollos &c. Saint Hierom sayth all Apostles were Euange-

lists, but not all Euangelists Apostles. And so likewise that all pastours were Doctours, but not *vice versa*. The learned Grotius, That Doctours, were Bishops or Arch-Bishops rather, the same with those call'd Metropolitans afterward. *Pateres Kai didascaloi* are Epiphanius titles for them. To prove majour & minor *prophets* under the new Testament is needlesse till you answer what I have brought about *Apostles*, or strengthned the majour in your argument which I absolutelie denie. And besides remit you to a learned Doctour who proves the word Pastor to be the Bishops peculiar among the Ancients, and frustrates that imparitie from which you argue.

Doctours Bishops. hæres. 75.

Dr. Tayler Episcop: assert.

Your second reason out of Saint Matthew and Saint Paul hath a litle Philosophical *Soul* and *forme* in the majour, but no divine one in the minour, and so, according to your similitude in the moment of removal or separation must perish. The first text 1. Tim. 4. 14. puts no power more then approbant or assistent of ordination in the Eldership, & a Bishop is as much a *Presbyterie* and no more a Presbyter (I meane in your sense of diminution) then Saint Paul, who seemes to make that act of ordination solitarie and personallie his owne 2. Tim. 1. 6. And the Greeke Scholiasts say the Elders here were Bishops, excluding *interminis* all presbyters from that power *ou gar hoi Presbyteroi cheirotonoun ton Episcopon* say both Theophylact and Oecomenius. For the word which you will needes have to be classical not personal, perchance somewill say it may denote the order, or office, the Episcopate they meane, and be put figurativelie here for the single person, of the Apostle, comparing these words, together *meta Epitheseoos toon cheiroon tou Presbyterion, & dia tes epitheseoos toon cheiroon mou*. But let it be what it will, the power of ordination must continue in the Bishop, so long as Christians keep to the New Testament and Fathers, and fetch us not a fift Gospel, or some newer Apostle from Geneva.

No power of Ordination in the Presbyterie,

2. Tim. 1. 6.

No power of Jurisdiction in the Church.

That *the second* Saint Matth. 18. *puts the power of jurisdiction in the Church is gratis dictum*, & your authoritie not so great as that your *autos ephen.* will be able to carie it. First therefore you are required to prove, that excommunication, the act of *jurisdiction* you meane, is here at all intended; and not rather no more then the three degrees of fraternal correption, the highest whereof is that *elegsis enopion pantoon*, a *rebuke before all*. 1. Tim. 5. 20. *Vt qui non potuit pudore Salvari, Salvetur opprobrijs* sayth Saint Hierom, he sayth not *damnetur or ejiciatur censuris*. That he which could not be saved by private shame might by more publike reproach. Secondlie, That the Church here was a judicial Assemblie call'd to that purpose, or if met to other, that a formal

mal proceſſe was brought before it; And that they were not rather ſome greater number then the two or three witneſſes, upon what occaſion ſoever met together, which may very well be call'd *Eccleſia* with out the ſignal meaning of the word. *Coram multis Lib. Muſar. Kata Koinon* Juſtin: *& tunc multis dicendum eſt* in Saint Hierom. Nor is it likelie a deliberate judgement in Court (into which a Chriſtian Congregation, converted) ſhould be after proceſſe in hazard to be ſlighted or neglected by one Member delinquent *can paracouſe*. Nor that to be ſuch which relates rather to the perſon of the plaintiffe then Iudges *eſtoo ſoi. Let him be unto thee*... Thirdlie, If it be ſuch a Congregation or Church as you would have it, whether the complaint were to be repræſented to them in general, and not rather in their hearing to their ſuperintendents or præſident above them. *Epi toon tes Eccleſias proedroon demoſiſeoſon to ptaiſma* ſayth Theophylact. Fourthlie, *That ſit ſicut Ethnicus & publicanus, Let him be unto thee as an heathen man and a publicane* is undoubtedlie a ſentence commanded to be pronounced by thoſe ſuperintendents or that Church; or an injunction, rather then permiſsion, to the partie injur'd to have no farther familiaritie or friendſhip, to have no more to doe with him then with *heathen* and *publicanes*, a voluntarie declination of whoſe companie was no ſcandal to the charitie Chriſtians profeſſed, & any civile office out of common humanitie left arbitrarie, and not cenſur'd if tend'red. Fiftlie, whether binding and *hoſing* vers. 18. Be aſſerted with reference to this Church, and not rather to the Apoſtles, as your friend Eraſtus will have it, or more probablie to any partie againſt whom the treſpaſſe was committed. *Poteſtatem tribuit Apoſtolis* ſayth Saint Hierom. *Ou gar monon hoſa lyousin hoi hiereis eiſi lelymena, all' hoſa kai hemeis hoi adikesthentes* and Theophylact. And *ſi fratrem habes pro Ethnico & publicano ligaſti illum in terra: ſi correxeris fratrem, ſolviſti eum in terra* Saint Auſtin, which ſeemes to be the proper meaning of the place. After all which I expect you ſhould make ſome apologie for your brethren abroad that in the yeare 1563. Sept. 6. excommunicated Iohn Morell the Frenchman for writing this doctrine, burn'd his booke, and interdicted under a great poenaltie the reading any copie of it that might eſcape them.

Confirma. Thes. lib. 4. c. 5.

De Verb. Dom. hom. 15.

Iohn Morell excommunicated for this doctrine.

The third 1. Cor 5. appeares not evidentlie *to put the power of juriſdiction in a companie of men met together*, Theophylact taking it for a modeſt condeſcenſion in Saint Paul to joine the Corinthians with himſelfe, whoſe ſolitarie power was abſolute. *Hiname doxe authades, Kai autous proſlambanei Koinoonous* And the context importing the ſentence, ſuch as it was, to be but *declarative* in them

No power of juriſdiction in a Companie met together

them by the vertual præsence of the Apostles spirit; and *judicial* in Saint Paul, who had passed it before *ede Kekrika* sayth he vers. 3. Though it will trouble you to prove that here was any jurisdiction exerciz'd, *delivering to Satan* being probablie but a desertion of the partie peccant, using no intercession in his behalfe, but leaving him naked for Satan to assault him with corporal torments, which prodigious punishment was usual in those times. Excommunication it can not be, because it limits his censure *to the destruction of the flesh*, deprives him not of the Sacraments, the want whereof is destructive to the spirit. The twelfth verse addes no strength to your argument, the sense seeming to be onelie this. *I have nothing to doe to judge them that are without*, but leave them to God: *I have to doe to judge them that are within* worthie of deliverance up to Satan. *And ye judge them* that is deliver them up *when ye are gathered together, & my spirit.* As he, had sayd vers. 4. So it is Saint Pauls spirit that is principal in this jurisdiction, and the companie of men met together but his delegates or assistants, convocated at his pleasure.

Delivering to Satan what.

To Your assumption I likewise answer. That the *Bishop* is as much the *Church* as Saint Paul in this case, and hath as much of the ordinarie power transmitted to him.

So that you see it requires not *the Doctours learning*, but the search of his Acolythus and servant to satisfie you, if you will be, with antiquitie & reason. Which being done you may send more scirptural arguments against Episcopacie by your brethren of the next Commission. Touching those you have brought allreadie, you need not be so confident in calling for their answer unlesse they were somewhat better. The *visible leisure* is, in none but such as you & your courteous Disciples in England have procured to be imprison'd in severall goales of both Kingdomes; others having businesse enough by shifting from one place to another to secure their persons and save their lives, from your crueltie. The poor prisoners have few *visible* helpes to that purpose. If you will finde *courage* or *conscience* enough to undertake their free accesse to the Fathers and other authours that are *visiblie* necessarie to that purpose. I have enough left still to assure you in the name of them that have more learning then they *boast* of, that whatsoever becomes of your punie Clerkes Master Parker and Didoclave, (who may be easilie turn'd of with some carefull quotations and references to a multitude of bookes allreadie printed) Master Blondels magazine of antiquitie shall be seiz'd on, and what in it is upsie Scotch (which is not all) for the presbyterie you bragge of, shall in spight of your power be rescued for the true owners, that is, the Bishops. For your *meracle of learning*, *the most noble*

Why Blondel &c. are not answered.

Somais fare well to the Presbyterie.

ble Somais, we wiſh he may worke more ſuch wonders as he hath of late, and ſend his petie advocate a new blew bonnet at parting trimmed with a diſtick, begining if he pleaſeth *Ille ego qui quondam* —— for his fee.

Were publike maſters of fact as myſterious as the intrigues in your ſpiritual Iunto; and Conſiſtorian Caballs, ſome Endor oracle muſt perchance have been conſulted and one of your blacke guardant Angels been ſuperſtitiouſlie worſhip'd, or ceremoniouſlie waited upon for revelation. But when the bookes of the dead are before their day opened by your hands, and their workes of darkneſſe regiſtred by your pennes, the warner may every where, without an ironie, *proclaime his knowledge in your ſtorie as great* as his ſtricteſt ſearch, and *as certaine* as your rath confeſsion could create. King Iames's 55. quæſtions ſo troubled the Scotiſh divines, that they finding their plea of divine right and immutabilitie of their diſcipline to be diſputed, the Perth Aſſemblie indicted principallie for that purpoſe: to divert the King, if not otherwiſe to prævent his multiplying ſuch problemes (to which David Blackes proceſſe & the buſineſſe about the baniſh'd Lords may be annexed) they raiſ'd a deſperate ſedition on the 17. of December, which allreadie is diſcourſ'd on. Their (if you meane the Synods) *anſwer* was not ſo *round* but that they firſt proteſted & parlied about their priviledge at the conference with His Majeſtie and the Eſtates: required time to returne, reaſon, vote & reſolve in all points. If *thereafter the propounders were ſpeachleſs* in the buſineſſe, it might be becauſe the Synod caried it for the King, and determined the problemes in his ſenſe, which (for ought I know) is that the Biſhop meanes by *yeilding the bucklers without any oppoſition. The maner and time* might very well *perplexe them* being in a free Synod, and meeting with their bold conteſtation for David Blacke. Nor were they troubled onelie at the *Eraſtian & Prælatical Counſellers* about the King, but at Patrike Galloway and Iames Nicolſon, of late Saints but now it ſhould ſeem become Apoſtate presbyters in the Synod. The quæſtions put by the King were not *captions* and *carping at the parts of Church diſcipline*, but a juſt controverſie raiſed about the whole, fairlie propounded, freelie diſcuſſed, deliberatelie reſolved, to the ſatisfying his conſcience, and ſilencing ſchiſmatical ſcruples for the future. I have often told you no ſtatutes of Parliament nor Acts of any but factious Aſſemblies authoriſd your Diſcipline, though were it ratified (as you would have had it) by any other, ſet your *jurdininum* aſide, and fetch not your præcedent from the Medes and Perſians, a power æquivalent to that which did it might reverſe it.

The viſible Church in your countrey at that time was not ſo farre from yeilding

The Scottiſh presb. may be contracted out of their owne ſtorie. Revel. 20. 12.

K. I.'s 55. quæſtions non plus'd them.

Epiſcopacie recovered ground in Scotland.

to *Epiſcopacie*, but that your brother confeſſeth the cranie was then made by which it afterward crept in, though I am at a loſſe for ſo much daylight in your ſtorie, as to ſee the yeare when legallie it was thruſt out. *Per hanc rimam* (ſayth he) *ad eſſentialia ipſa externi regiminis impetendum, & extruendum Epiſcopatum aditum ſibi patefecerunt.* You can not denie but that it brought them thus farre on their way, to the title of Prælates and voting in Parliaments. *Wicked ſtates men* at that time beares the ſame ſignificancie with *Court Divines and evil Counſellers* at this, and ſo doth *the moſt able and faythfull Miniſters* with the Men of God that are *Covenanters* in this age, of whom every mans experience can frame a character enough to ſcare away his credit to the reputation you would give them. There need *no queſtion* be *preposed* when the Biſhops were by full authoritie reinſtated in part of their unquæſtionable right; To a great deale more in the yeare 1606. When by Act of Parliament their government was ſtyled *the ancient and fundamental policie*.... Declared *that they being the Third Eſtate had been indirectlie aboliſhed*.... *That it never had been mean'd by His Majeſtie and His Eſtates that they ſhould any wayes be ſuppreſſed: That they had been onelie brought into contempt and povertie*.... *That His Majeſtie with expreſſe advice and conſent of the ſayd whole Eſtates in Parliament doe repone, reſtore and redintegrate the ſayd Eſtate of Biſhops* (it ſayth not to their *order*) *to their ancient and accuſtomed honour, dignitees, prærogatives, privilcdges* &c. This was completed in the yeare 1610; when a *kinde of Epiſcopacie* was ſet up as neare the primitive paterne as the growing reformation would beare *in the Aſſemblie of Glaſgow* excepting the two Members I told you of, no otherwiſe *corrupt* then as it may be flie-blow'n by your breath, and tainted by your naming; *under which not the Church* but the Kirke *of Scotland did heavilie groane*, as it allwayes doth when it hath not libertie to vent ſedition in the pulpit, and act rebellion in the field which the beſt and moſt learned of your preachers, the Aberdene Aſſemblers, practiced in part, and wiſh'd well to the reſt Anno 1606 till the yeare 1637. When if they had met with an Engliſh Pharaoh for rigour as they did with a Moſes the meeker man of the two, he would have appointed *taske maſters* that ſhould have *toke away the ſtraw*, and ſpoyl'd their deſigne of fiering the houſe: ſet them *making of bricks* and *building him treaſure cities*, while they were pulling downe temples & ruining Palaces; he had kept them from *ſoaking of* the yoke of Eccleſiaſtike and Civile government, & brought *divine juſtice* to their doores while they brought him to beare the burden of a moſt inhumane, moſt unjuſt judgement at his owne; præſerv'd his Children & ſubjects from ſighing and hanging their harpes upon willowes in a ſtrange land, while they ſate, under our vines, and keept us out of the

Vindic. Epiſt: Philadelph.

Whence they had not been legallie ejected.

Pſalm 137.

ſhadow

ſhadow of our owne figge trees; cut up the root, while he lopped the branches, ſtrake off the head while he clipped the eare; *caſt ons of Brixaine*, what with regreet of conſcience he tolerated in Scotland, himſelfe then & his Church had continued *like a tree planted by the water ſide and had brought forth more fruit in due ſeaſon His leafe had not wither'd, & whatſoever he had done had* in all likelihood *proſperd*. But he hath overcome them if not in doing, in ſuffering being *more then conquerour*, & when thoſe briars & thornes are bundled up for the fire he ſhall have *given him to eate of the tree of life which is in the midſt of the Paradiſe of God.*

Pſalm. 1.

Revel. 2. 7.

CHAPTER IX.

The Commonwealth is a monſter when Gods Soveraignitie in the Presbyterie contradicts the Kings.

THe Reviewer all this while having made a poor ſhift to ſave the credit of the Kirke, and ſpent his time in ſewing a few figleaves together to cover the ſhame of a ſinfull diſobedience againſt Gods command in the Civile Magiſtrate, which every puffe of wind rends in pieces and ſcaters before the face of innocencie and truth; he here tries his skill to patch contradictions together ---- *pergit pugnantia ſecum Frontibus adverſis componere* ---- and makes a parti coloured coate for his two headed monſter which may aſwell, in time, out doe the ſeven-headed dragon, if more crownes & ſcepters can befound wherewith to inveſt it, as it hath allreadie the hundred-handed Gyant, in pulling downe as many powers and dominions as it could reach; metamorphozing the Paradiſe of Kingdomes into the foreſt of Commonwealths; and changing men that ſhould be good ſubjects into ſcorpions, or in *ſerpentes Regulos*, ſuch ſerpents & cockettrices as will not be charmed into any obedience.

The Reviewers ſlender ſhift.

Ier. 8. 17.

The Presbyterians *miniſtrie under Chriſt*, being a tyrannie over Chriſtians, quits them not of *coordinating two Soveraignies in a ſtate*; Nor doth the *Prælates maintaining an hierarchie in the Church* make them at all guiltie of that fault ſince the former acknowledge no ſuperieur in *Eccleſiaſticis* but God; & the later attribute aſwell a ſpiritual as Temporal ſupremacie to their King. *The ſpiritual Lordſhip, Domination &c the Biſhops exerciſe* over his ſubjects in his name but the Presbyterians theirs in the name of *the Prince of all Kings*, whoſe Miniſter he is aſwell

The Presbyterians, not Prælates coordinate two Soveraignaties in one ſtate.

Two Kings in Scotland.

as they, and call all oppoſition againſt them a warre againſt Ieſus Chriſt. Nay, rather then faile, when they can catch His Majeſtie in a cloſet, Andrew Melvin ſhall tell him he muſt know he lies at their mercie, *Publice Rex, nos parcimus tibi*, That there are two Kings in Scotland, *ſac. memineris duos eſſe in Scotia Reges*, one of the Church (which muſt have the præcedence too) and another of the Commonwealth. That by his leave (which is, to ſay, without it) they muſt meet at their pleaſure, & have a care of the Church, whereof he is no head but a Member, no nurſing Father, as the Scripture vainlie calls him, but the elder ſonne or at moſt brother of the Kirke: And that this is ſpoken with good authoritie too, *ſumma cum authoritate*, ſhall the Vindicatour publikelie print that all may know it. The *contrarietie of commands*, when iſſuing from Maſters æquallie to be obſerved, can not but breed diſtraction in the ſervant, and where Ianus hath not a twoo-fac'd generation, muſt needes much unfixe him in his advertence. Chriſts particular and extraordinarie commands, if all, to all, and at all times to be publiſh'd with out ſpecial commiſsion, oblige not his Miniſters publikelie, imperiouſlie to prohibite others of his anoynted, which may be miſtaken to contradict them If they unhapilie fall out contrarie one to other, the holie Scriptures no where command ſo to *obey God*, as activelie to diſobey, that is, to rebell againſt the man that is their King. The Reverend Warners oppoſition here to the Presbyterians maintaines no ſuch ſubordination of the Church unto the ſtate as makes her ſervile in performance of unjuſt commands. And where *Chriſt* is found *ruling in thu caſe*. He bids Saint Peter *put up his ſword*, & all his Diſciples *to denie themſelves, take up their croſſe daylie and follow him*, When the Presbyterians have as clere a Commiſsion to prohibite feſtivals, to affront Ambaſſadous, proclaime faſts at ſuch times when their Kings ſolemnize feaſts, as the Apoſtles had for the publication of the Goſpell, and teaching in the name of their Maſter that ſent them: Let them applie the text in the 5. *of the Acts*, and (I hope the Reader makes, the incongruitie none of mine) diſregard the High Prieſts commands of a different Religion, and *obey God rather then man. The contrarie wayes taken in Scotland* by Church and ſtate (ſo King or Queen may he accounted head or Member of the later) have not been ſo *rare*, if the Hiſtorie of your foure laſt Princes be reviewed. Againſt three of whom Pope Knox perſonallie and in his Synod made very frequent oppoſition, which he bragges of in print. I ſhall not need to number your rebellious Acts and papers againſt the fourth.

Not God onelie but his Anoynted likewiſe to be obeyed.

St. Matth. 26. 25. St. Luke 9. 23.

Contrarietie of Commands very frequent in Scotland.

In the poſsibilitie of ſuch caſes, which you tenderlie admit, your modeſtie being great to acknowledge the fallibilitie of Aſſemblies, the

the *common rule of humane direction's* very good, had it been not onelie know'n by you, but followed. *The difference* upon disobedience to either is not fairlie repræsented temporal inconveniences in seditious tumults, to the hazard of life, often befalling men by the displeasure of the Church, And by terrour or force a rescue from punishmens legallie to be inflicted, contrarie to the good pleasure of the state.

Your interdiction of festivals viz. *Our Saviours Nativitie* to be observed, and *Bishops to sit in Parliaments*, when summon'd by the King, seemes in your sense to implie no contrarietie of command, and are therefore slighted as impertinent objections The other two you speake to, but not answer. Nor the former but in a fallacie somewhat like that which Logicians call of composition and division. The Magistrates that were to attend the French Ambassadours being not excepted in your indiction of the fast, but included with the people, and yet (as excusable) divided by you in the observance. The truth of *Church censure* intended can be no calumnie, the Major and Aldermen being cited and convented for their feasting, nor had the processe fallen to ground but though the prudent delayes interposed by the King, I must here put you in minde that your Brethren in Holland indict no fasts but by the Magistrates consent, and your discipline being prætended to be the same, you could not doe it at this time, when the King commanded feasting without coordinating Soveraignities, or which is worse, abolishing his, to ordaine your owne.

The Revitwers fallacie

In your answer to the later instance, you must cut the tails of your *humble petitions and remonstrances*, which were tipt and turn'd up with defiances and threats, under the notion of *portents* to the Kings person & his familie; And throw your covenant into the fire which engaged the takers in pursuance of your contrarie commands by opposing *Acts*, and Persons *of state* too, beyond *a declaration of their dislike*. The watchman in Ezekiel (whose example you counterfeit, and whose authoritie you abuse) was *to warne when God brought the sword upon a land*: not to arme nor remonstrate when he sent it out. The *falshood of your Church-chasing and excommunicating* persons in the late engagement, were it any, could at most be sayd but to be antidated by the Bishop, we since daylie conversing with such persons who live not very comfortablie in these parts, yet dare not returne home; And your publike papers ranking them in 4. classes or divisions, excluding them out of places of trust or power, censuring them to sackcloth, banishing, excommunicating all that repent not for their active loyaltie as a sinne. The Bishop chargeth no man with detrac-

Humble petitions &c full of threats.

The Church-chasing and excommuniting for the late engagement.

ting from the *freedome of the Parliament* that engaged them, He onelie anticipates by his answer such a probable prætense. In the place whereof since you frankelie give us the advantage of your confession, in your next you must shew upon what sure grounds you protest, preach, warne, declare against the power of the Kingdome in a *free Parliament*, in *publike Indicatories*, and *armies*, which you confesse you did in your paper May 11. (as I take it) 1649. As likewise how your *declaring* of, became *censuring in* judgement, and your dissatisfaction transformed into a sentence.

The untruths are the Reviewers.

The heapes of untruths, when your spectatours wipe their eyes will be easilie discerned cast on your side of the way. So that they will not wonder at your falsifying Histories of old times, when the relation of your latest know'n practices, is by your fierie tongue branded with the ignominie of a lie. *The generation* you speake of, who keep up their credit according to the rate of too many mens idlenesse or inadvertence, can draw no clearer pedegree then from your Synod, whose words can no more weigh with truth in the ballance; then *their teeth* whence *they are* lightlie *flow'n* can with the Silesian boyes endure the *touch*.

CHAPTER. X.

No concord between Parliament and Presbyterie.

THe *harmonie* betwixt your Presbyterie and Parliament, when any, is *discors concordia*, and but still musike at best, such as once was made between Parma and Placentia by the concurrent identitie of the capital leters in thier names. So that when their Duke writ himselfe *Dux P. P.* and no more their ambition was silenced about prioritie in his title. And if we looke any farther into yours, we are encounterd *caninâ literâ*, wish that mastiue leter, which it may be, mysticallie snarles as much against the name, as your power assaults the authoritié of the other. And when you take upon you the writing both at large, your humilitie and Courtship is such as here, ever to give præcedence unto your selves. Your *constitution* must be look'd upon as no other then a cælestial quintessence. Your *end* know'n to be compassing a temporall aswell as a spiritual tyrannie, & your *daylie practice*, subduing, swaying both scepters of Jesus Christs. The *Prælatical learning*, you see, takes no higher flight then the next in-

inſtance to prove the concluſion in hand. And he whoſe fayth muſt be forced to credit ſuch unanſwerable arguments hath indeed *litle or no common ſenſe or reaſon* in him, bnt miſtakes *ſnow to be blacke* becauſe he lives in a dungeon, *goes upon hot coales, and feeles not his benummed feet to be burnt: the light in him is darkneſſe becauſe of his evil eye, & quantæ tenebræ: how great is that darkeneſſe.* S. Matth. 6. 23. What perpetual jarrings hath been between you I have otherwhere ſhewed, which never failed but when you tamper'd with the ſtrings & tuned both inſtruments to your eare. Prov. 6. 28.

I ſee the *late engagement* often ſerv'd up is enough a lone to take off your ſtomake; yet that *inſipide colewort* muſt be ſet upon your table, while your *table* continues *a ſnare to catch your ſelves withall*, and that bill of fare, though but one diſh *repeted* till it choke the rebellious guerts of the Aſſemblies your paper of *eight deſires* contained 8. very inſolent demands, in place of that ſubmiſſion which the Parliament ſent for, I can not ſay expected. What *juſtice* and *neceſſitie* may be in them was not at any time by you, nor by any at that time to be expoſtulated to the retarding that more juſt and neceſſarie deſigne. If the Parliament counted upon any, it reckoned withall the ſatisfaction it had render'd, Wherin it had been rather too laviſh then cloſe handed, and promiſ'd more upon the neceſsitie then thought on, then ſome conceived in juſtice or conſcience could he performed. *Securitie upon oath under hand and ſeale* the Biſhop tells you were *harder termes then an Vſurers to a Bankrupt*, and it may be you tooke His Majeſtie for no other, having goten (though by no morgage) his kingdomes in your poſſeſsion. And knowing what he had contracted with God before, you would not part with them but upon the ſureſt intereſt of his ſoul. If the *quæſtion* were not for *the thing*, that it ſhould ſeeme you tooke for granted. And then what methodical, and ſcrupulous traytours doe you blazon your ſelves to be, to leave him languiſhing in a gaole, while *the order* and *ſome* particle *of the ſecuritie* muſt be thought an. The qualification of the perſons to have the managing of the warre being approved by the Parliament, the higheſt Court in the Kingdome, no law intimates an Aſſemblie or Iudicatorie competent to reverſeit. So that the Biſhop hath ſufficientlie *inform'd himſelfe* that *the knot of the differtnce* lies one lie in ſome bulruſh, which you looke for to litle purpoſe; And having *attentivelie read your publike declarations*, drawes out of them no *groundleſſe conjecture*, but an infallible aſſurance that no *Hiſtorie* mentions ſuch Phariſaical Rebells upon the earth. *The Rev. eares not for hearing of the late engagements.* *Pſ.* 69:23. *The 8. deſires of the Church neither juſt nor neceſſarie.* *The Ch. of Scotland hath no libertie to declare againſt King and Parliament.*

The Warner knowes very well that what you call *the libertie of the Church* is in truer language the licenſe of the many ſchiſmatical hypocri-

pocrites that disturbe it; who by long custome of blasphemeing God in guilded rhetorike, and a spiritual figure, transslating his holie word, but perverting the sense to sinfull ends in publike declarations, have withdraw'n poor people from their dutie to their King into such feares & confœderacies as the prophet Esai had in the place that you cite warning from the Lord with a strong hand, & instructions not to walke in. The three Graces you bragge of had too many snakes dangling about their eares to be mistaken for other then the thre infernal furies which they were Your *humilitie* was pride and arrogancie to the height, attributing more to your private fancies, then to the publike counsels of a free Parliament, the undenied representative of the Kingdome. Your *pietie* was but the will worship of your owne imaginations that you challeng'd: And your *wisdome craftinesse*; wherin you will be taken in the end, & by your *froward counsel caried headlong to your destruction.* The *visibilitie* of this might encourage the Engagers to run any adventure, rather then to follow you in *your wayes.* Such of them as since the disaster have crouched to an acknowledgement of their loyaltie for an errour, are poore Spirited *fooles* that *have their eyes onelie in the ends of the earth*; are never likelie to be in the number of them who *obteind a good report through fayth in their sufferings*, not *receive the promise, of some beter thing that God had provided for them.* Did an *Angel from heaven* blow his trumpet, and proclaime God speaking in your declarations, the *Warner and his partie* were bound *to stop their eares.* Or if the Prince of the power of the aire should clothe such wicked language in lightning, or pervert some Boanerges to speake it in thunder, by terrour to worke in children of disobedience, we have Saint Pauls præscript to pronounce a double *anathema* against him, Accursed, Accursed let him be and in submission to God in his messenger the Apostle, such men of *gallant spirits* should we be, as in a *Christian constancie* or *Romane* if you will have it, rather to perish with this last breath in our mouthes, then by hearkening to counsels or walking in wayes so *palpablie pernicious* to Church and state, with the ruine of both let *the breath of our nostrils, the Anoynted of the Lord, be taken in their pits.* If the margin and text of your following paragraph were not so neare neighbours, in my haste I might chance to have made no comparison, and so escaped the contradicti on between them. *No offer to stop the leavie in the* one, and *opposition so coldrife and small* in the other, will I thinke be reconciled by no logike but that which makes degrees varie species, or argues from the third to the second adject and according to the vulgar proverbe, makes that not to be at all which is litle or nothing to the purpose. To the substance of your answer. By enquirie I finde your oppsition

Heb. 5. 13.

Prov. 17. 24.

Heb. 11. 39.

Ephes. 2. 2.

Gal. 1. 8. 9.

Lament. 4. 20.

Contradiction between the Revie. margin and text.

The levie was offered to be stopped.

as

as hot as your fervent zeale and abilities could make it, and if your actions drew in the ſame yoke with your words, you that ſweated it out in earneſt beſeechments, exhortations, and threats, ſate not ſtill to ſee the effects of your papers, but armed your ſelves to the worke of retardment, if not to the retracting the deſigne. Some few lines in a Declaration and warning from the Commiſsion of your General Aſſemblie, are enough to keep the Biſhop from *ignorance*, & a tranſſcript of them as they lie to diſcharge him from the *malice* you impute.... *We doe earneſtlie beſeech and exhort all who live in this land, that as they tender their ſolemne obligation and oath both by the National Covenant, and by the ſolemne league & Covenant, & as they love the honour of Ieſus Chriſt and the Goſpell.... Nay, as they wiſh to eſchew the heavie wrath and indignation of the Lord, That they doe not give any countenance, nor connivence to theſe wicked men in their wicked way, much leſſe to joyne with them in counſel or in armes. And becauſe it lies upon us to be faythfull in our ſtation, therefore as we have allreadie given warning unto theſe men that unleſſe they doe ſpeedilie deſiſt from their evil way and repent, that we will proceed againſt them with the dreadfull ſentence of excommunication.... if any ſhall hereafter joine with them, we will be neceſſitated impartiallie to proceed againſt them with the higheſt cenſures of the Kirke...* If this be *coldrife and ſmall oppoſition*, what tall fellowes are you when you are warme? I Know nothing you could well doe beyond it, unleſſe with C. Cæſar you would be ſo mad as in Homers language challenge Iupiter to an encounter *e m' anaeir', e ego ſe*, which you are likelie enough to doe, if it ſucceeded with him as Seneca Suppoſed. *Non puto parum momenti hanc ejus vocem ad incitandum conjuratorum animos addidiſſe.* The *Armie gotten up ſo numerous and ſtrong*, (which the Commanders thought ſooner expedient, and had ſooner levied but for you,) was probablie able to have done what ſervice they profeſſed; but *the averſion of the hearts of the Church* declaring it ſelfe in diabolical curſes and *ſupercilious* diſcouragement, divided the hearts and enfeebled the hands of a faint people.

May 11. 1649.

Lib. De Ir. cap. ult.

It was a ſtrange ſympathie in the hearts of your *yeomen* that in the midſt of their fright made them flee to the ſame *corner of the land*. Their conſciences are not commonlie of ſuch a tender touch, but when ſcarified by their Clergie. So that it will be no calumnie to conjecture what ſpirit gave them wings, and directed their flight to the rebellious meeting at *Mauchlin moor*. Their *growing number*, and *abiding there in a bodie for the ſecuritie of their perſons*, made no partie for, nothing toward the deliverance of the Kings; and their danger being onelie to be *forced* by the Parliament *to goe ſouldiers into England* for that purpoſe, the quæſtion is what violence was therein offered to *their conſcience*, and, if any, by what law or præcept, divine or humane, the

the Assemblie can countenance them in armes, though but in a defensive posture to withstand it? In which had that *part of the Armie that sodainly came upon them* cut them off, it might have stood for an act of civile justice, more then militarie furie, kept the rest in peace, and much conduc'd toward an after securitie to themselves *The communion at Mauchlin* layd to the publike. Fast appointed *in termiuis* for the apostacie of the Parliament, might occasion some *of your Ministers* coming thither to as good a purpose as his to the Kirke of *St. Andro*, who pray'd to Allmightie God, *that he would carie through the good cause against all his enemies, especiallie against Kings, Devills and Parliaments.* Coloured clothes and pistols were no proper accoutrement for your Kirke-men wherein to celebrate the Sacrament of Christian charitie and peace. Nor were they *the good instruments with the people to goe away* to run away they might be afterward) that had lead them in bands and troupes into the battail. For Presbyterian Scotish *Ministers to protest* against any rebellion wherein they act, needes no *eagle ey'd Parliament man* to discover it *at the bottome* as a peice of effronterie very common among them and proper to their profession, which is very ridiculouslie dissembled in this case, when diverse of them were taken prisoners, fighting desperatelie for the cause, complain'd of to the Commissioners of the Kirke, who were so farre from inflicting any censure; or giving them admonition, that they approved what they had done, and justified them in the fact. Which I see here you dare not ex professo, but fawlter in your judgement about the meeting, pleading *the securitie of their persons* as a faire apologie for the *yeomens a biding in a bodie*, and yet mentioning *the Ministers protestation*, which is litle beter then a condemnation of their convening & fighting in the field.

Ministers in armes.

Not censured by the Commissioners of the Kirke.

S. Pet. 2. 16. v. 13. Presbyterie makes Parliaments subject to the Assemblies.

The Bishops *parallel betwixt the Generall Assemblie and Parliament* casts *the cloake of maliciousnesse* upon your owne shoulders in the *abuse of your libertie*, whereby you refuse *to submit your selfe to the ordinance of man for the Lords sake*, otherwise then as it is ratified in your Synods for when the Presbyterians lay *the authoritie of both Courts upon a divine foundation*, they make themselves *the chiefe corner stone*, usurping the proper place of Jesus Christ in the one, and of his anoynted in the other, telling him and all Magistrates (among whom Parliaments are to be numbred) *he ought to be subject to the Kirke spirituallie and in Ecclesiasticall government .... that he ought to submit himselfe to the discipline of the Kirke if he transgresse in maters of conscience and Religion.* So that when they talke of *obedience for conscience sake to their lawfull commands*, they take cognizance what is *conscience* and *law*, and at their owne arbitrement many times oblige subjects on the same principles to rebell, calling this the justifiable

2. Book. discipl. 1. ch.

reven-

revenge of the Magiſtrates contempt againſt the authorite of God reſident in them. The Biſhop *mockes not at Miniſters that carie themſelves as the Ambaſſadours of Chriſt*, that deliver not more then is in the Commiſsion or inſtructions they receiv'd; but thinkes they have no priviledge above the Angels, who are not *dominantes* but *miniſtrantes ſpiritus*. That they are *a flame* rather to warme indiſcreet zeale and devotion, then conſume in the fervour of violence and paſsion. That God rarelie tempers brimſtone with the breath of his meſſengers, That he ſets the time, & names the extraordinarie caſe, when *his words ſhall be fire in the mouthes of his prophets, & his people wo'd that it ſhould devoure them.* He likes you ſhould *judge according to the rule of Scripture*, ſo you follow that rule, and keepe in ſubjection to good lawes. He commends your *caring for life æternal*, not your *leaguing and covenanting* in order to that for the death temporal of your brethren. He judgeth you according to the rule of Scripture to be *ſhameleſſelie impious* that counterfeit *a care of life æternal*, whither bloodthirſtie Presbyters are never likelie to enter, but have a portion with their fellow hypocrites otherwhere. That make holie Sripture not onelie of private but perverſe interpretation, and God the authour of all the wickedneſſe you act by the authoritie of his word who boaſt of an Ambaſsie from Chriſt, when *who ſo blinde as theſe ſervants, who ſo deafe as theſe meſſengers* (you ſay) *he ſent?* who are lead by a Spirit that doth the *workes of the fleſh* from top to botome mention'd by St. Paul Galat. 4. Who would gull the world out of all but a forme or propertie of religion; who make your ſelves not *Miniſters* but *Maſters* of Chriſt, commanding imperiouſlie the ſpirit he ſends downe; who make a trade of Scripture, and for wordlie gaine parſel out eternal life to whom you pleaſe.

Heb. 1. 14. *Pſ.* 104. 4. *Ier.* 14. *Iſai.* 42. 19.

The ſecond part of the Biſhops parallel, Iſee, puts you to a ſtand, and the quæſtion *What ſhall be made?* ... argues you ſome what ſuſpended in your thoughts whether as much ſhould be made of it as you meane, and the people commended for obeying their Miniſters (how ſeditious ſoever) more then their Magiſtrates that command them. If *all the power ſuch Miniſters have with the people be built on their love to God*, what pitie is it that rebellious ſtructure ſhould have ſuch a religious foundation? When it riſeth high he is *no good ſtates man* that doth not demoliſh it, knowing that what *God and conſcience conſtraine not*, but perſwade, to *imploy to his good*, the Divel without any or with one that's erroneous may tempt them to ædifie to his ruine. It is not amiſſe ſayd & applied by him that writ of the ſpaniſh Monarchie *Primum inſtrumentum bene imperandi, lingua eſt; ſecundum verò gladius.* The ſword is but the left hand inſtrument in the governing Kingdomes:

Miniſters power with the people dangerous if ſeditiouſlie bent.

Th. Campanel. cap. 18.

The tongue, of the preacher is *dextra terribilis*, *that of the right hand that teacheth terrible things*, that by the menace of death, which the sword can not reach to, keepes subiects in obedience to their Soveraignes. Therefore when once it hath *a power with the people* such as that of St. Bernard it had need be endued with the spirit of Saint Bernard, for there is *a tongue*. *Quæ conterit spiritum*, the perversenesse wherein *is a breach in the spirit Prov.* 15. 4. And the proud men in the Psalmist, promise themselves a victorie over Princes by the tongue, *We will prævaile*' Who because they are *the men that ought to speake*, just like you, denie all supremacie. Their first language is this. *Quis dominus*, *Who is Lord over us*. The Politician I spake of hath a discourse worth your reading, wherein he shewes you how Mahomet stirred up the people against Heraclius the Emperour. He sayth as much for Calvin your protoplast, which whatsoever may be apologiz'd for him, I am sure is inexcusable in Knox and you that are the workemanship of his hands.

Ps. 45. 5.

Ipsis Cardinalibus and P. P. maxformidabilis fuit, diremita aut unyt principes & subditos suos arbytratu.

Ps. 12. 4.

This made Charles the good so prudent and resolute, who being become too unhapie in nothing more then in suffering your Babel building to be finished in Scotland, when he beheld the like worke of your fellow Rebell Architects in England, would not *exclude himselfe out of doores*, nor part with *that power whereby he might best restraine the seditious exorbitances of Ministers tongues*, *who with the keyes of heaven have so farre the keyes of the peoples hearts as they prævaile much by their oratorie to shut in and let out both peace and loyaltie*. While *the Warner scoffes at your threats* his meaning is to have deluded people to scorne them and know in your words that *the thundrings of* (the Scotish aswell as) *that Roman Anti-Christ are but vanitie and winde*. To tell them in a figure that hell and death are no more in your keeping then the gaole in the prisoners that walkes abroad in the streetes with his shakels about him, but must render himselfe at the end of his covenant: *The Prælates proclamation of such Atheisme* as this is a printed copie out of the original writ by the fingar of God in the 10. *S. Matth.* Whereby is to be banished out of the hearts of the people all *feare of them which kill the bodie but are not able to kill the soul*, for all their kirke-bulls and censures that threaten it. To the quæstion you close with I answer, That *Satan hath driven* all-readie the first *instruments* of his Republike in Britaine *into a very narrow roome* in the North, where Cromwell and other his more usefull instruments at præsent, are likelie to keep them, till, if God neither convert nor by a miracle otherwise confound them, his worke being done he may lash them with whips of their owne making, topt' with Serpents heads, and Scorpions tailes, and at last deliver them to *the worme that shall not die*, cast them into *the fire that shall not be quenched*, and

Eik: Bas: cap. 17.

Sc. Liturg. p. 87.

V. 18.

Isai. 66. 24

and *make their ſtinking memorie an abhorring unto all flesh.*

The third part of the parallel hath been in every particular juſtified, and were more inſtances requiſite to evidence the truth, they might be a numberleſſe number of ſuch imputations as you are never able to refute.

The charge which the Biſhop *ſubjoines* is not ſo *poore* but that it enricheth his proofe with the beſt argument of your ſpiritual ſupremacie. *The daylie practice of the Parliaments of Scotland*, ſuch as have been of late and heretofore when your Reformation tooke place, conſtitutes *no right*, confirmes no *power of nominating commitees for intervalls.* Nor is there any *inherent right in Courts to nominate* interreigning *Commiſsioners* but by Royal favour in ſuch as (except their intertearming vacations) are perpetual and ſtanding, not call'd by fits *ad placitum Domini Regis*, no not in the Parliament it ſelfe. Which (to omit other proofes) was the ground of this clauſe in their Act of oblivion 1641. *That the peace to be now eſtabliſhed may be inviolablie obſerved in all time to come, It is agreed that ſome ſhall be appointed by His Majeſtie and the Parliaments of both Kingdomes, who in the interim betwixt the ſitting of the Parliaments may be carefull that the peace now happilie concluded may be continued &c. . . . And it is declared that the power of the Commiſsion ſhall be reſtrained to the articles of peace in this treatie*; As likewiſe of that fatal Act for perpetuating the laſt blacke Parliament in England, which had probablie ne'r been required if it might have nominated a Committe of ſtate (that idol to which it now ſacrificeth, in bloud) to ſit till the next ſummons upon any *inherent right in that Court.* For the Iudicatories of your Church. I am tired with telling you that no law of the Kingdome doth *privative* authorize them to meet, their Aſſemblie being illegal without the King or his Commiſsioner, neither of which are to come upon courſe or at call. And their *power of appointing Committees* hath as often *been queſtion'd* (and how often is that?) as it ever was executed without or againſt the poſitive conſent or command of the King or Queen for the time. And trulie the committees in the times, of your late troubles were *the Ambuscado wherein you lay cloſelie in wait to diſturbe both Church and ſtate*, while your armed bodie in Parliament retired. Whoſe frequent *meetings were forced* no otherwſe then by the inceſſant zeale in their Members to perſecute Religion and loyaltie. Whoſe *diverſion from their particular charges* (*for attendance on the publike* rebellion) *was join'd with ſo great eaſe and expenſe* to fullfill their luſts at other mens coſt, Which with all their heart they will in *Sempiternum* continue, if feare of their neckes make them not at length ſlip out of the collar: or their grey haires and withered carkaſſes (after many a ſurfeit) call them not to ſome other account, or their Chiefe in

No inherent right in Courts to nominate Commiſsioners for intervalls.

whose service they made these *necessarie meetings* pay them not their necessarie wages *in pertusum sacculum*, into *a bag full of holes*, which shall never be filled, no more then was the measure of the iniquitie they acted.

Haggai 1. 6.

CHAPTER XI.

The Presbyterie cruel to particular persons.

The Presbyterie a tyrannie over the consciencies of the people.

IF *King and Parliaments be* (as they may very well) *inceneed against the Presbyterie* at sight of the Bishops reason, more then out of sympathie with him in his anger, his warning hath taken in part the effect that he wished and aim'd at. Yet in vaine shall they vindicate all just authoritie to themselves, if the people be kept in a servile observance of a tyrannous discipline, & pay their blinde obedience to the Kirke. Therefore *the Warner exceedes no bounds in his rage*, but enlargeth his bowels of pitie to them, who for the most part having disarmed their soules of that judgement which should dictate their freedome from Church censures upon acts indifferent, or sinfull in an inferiour degree, their due submission to an arraignment of thoughts onelie in the Court of a poenitent conscience, or hereafter before the tribunal of heaven, where sits the onelie Iudge of hearts, the discerner of perverse inclinations; expose themselves naked to the boundlesse furie of mercilesse Reviewers; to the sharpe scrutinie of malicious Inquisitours; to the arbitrarie sentence of most sinful Iudges, and therefore most suspicious surmisers. The Bishop *mentions no faults* but such as toward which your Discipline mentions no favour limited to *the privacie of the eare*. Nor yet doe all those give *occasion* for that which you take to shew the infinite extent, the interminate divisibilitie of your power. In the booke that he cites is the greatest censure of the Church præscribed, and more methodicallie then mercifullie shewed how *a small offence or sclaunder may justlie deserve excommunication by reason of the contempt and disobedience of the offender*. Pag. 60. And lest any should thinke that *the offenses named are not so hainous as that of the Corinthians incest* (whence you take your paterne and Saint Pauls authoritie for your processe) *you give such to understand that mercie and favour may rather be granted to any other sinne then to the contempt of wholesome admonitions, and of the just and law full ordinances of the Church*. Pag. 80. Which if (as you say) it *never procured the smallest censure*, you have been a great

Censures upon slight grounds.

Scot. Lit.

a great deale too profuse of your pardons, Where you professe your obligations so great to the performance of the commandement of God. Or, if you thinke it not such may be justlie required by any Erastian to render a reason, why that *ignis fatuus*, that foolish *spirit of bondage* walkes in your Discipline from generation to generation, while they *laugh at the calamitie* you threaten, *and mocke when your feare cometh upon* the people. But he that knowes you will never mistake you for such meeke lambes in this mimike disguise of lions, when he findes you aswell preying as roaring. And how any, the most charitable man will have just cause to complaine of your rigour, let your æquitable comparers judge observing with me but one passage of multitudes in your forme, that one which speakes you the most savage petitioners that ever invocated the name of Christ, whom you *humblie beseech* (for feare his *mercie* that is written to be *above all his owne workes*, should be above that of yours, the inhumanitie you are about) *that whatsoever in his name you pronounce in earth* (meaning the sentence of excommunication, though but for suspicions and jealousies, if not confessed to be as real faults as any peevish brother shall construe them) *he Would ratifie the same in heaven.* Which can not be paralleld in the Turkish Alcaron, nor among all the superstitions rites and cruel offices of the heathen per formed to the most bloudie, most insatiate of divels, who doth nothing else but *goe about seeking whom he may devoure.* Where as if this be your *slacknesse wherewith sectaries charge you, which you are sorie you are not able to refute.* it should seem you are sorie there are no more hells then one, no pluralitie of soules in your single Impænitents, no imaginable protraction of punishment beyond æternitie for the execution of your censures. The *Sabbath recreations*, which the Bishop sayth are *voyd of scandal*, are likelie to be, at most but those mention'd in the booke of toleration so much decried by the brethren of your faction; among which were no *stage playes*, nor, in my memorie, any allowed to be acted on Sundays, and so not *frequented by his friends.*

Rom. 8.15.

Prov 1. 26.

Spiritual cruelsie in the prayers of Presbyters.

Sc. Lit. p. 196.

1. Pet. 5. 8.

Our Sabbath recreations shorst of those in other Reformed Churches.

The greater licente on the *Sabbath* Kirmasses you slide over without any of that zeale, which His Lordship professeth, though your selfe have been a spectatour of it in these Countreys, So that in your owne words (which I am a frayd will too often be mistaken for mine, and bring upon me the imputation of a sloven) *If the Apostome in your lowest gut* had not chang'd places with your braines your words had been wiser and your *unsavourie* breath (which you too often *eructate*) somewhat sweeter. *The debate among some of your sect.* Whether *in Scotland* or no, which is not expressed, *about starch and cuffes*, may very well passe upon the credit of the Warner that asserts it, & your putting him upon the poose makes me guesse you are not in a readinesse to

Trivial debates, and articling against habit.

denie it. Howſoever we know the curſes of the Laundrie have been through two or three deſcents a traditional legacie to the brethren of your order in England for the counterſcuffles they made about the former. And the debate on the later hath produc'd an injunction to your Societie ſomewhere elſe to caſt away thoſe litle idolatrous ragges, which could ſcarce be taken for any reliques of Rome, & their gloves too, it may be upon better reaſon, leſt the cleanlineſſe of their hands might beget a jealouſie of ſome ſuperſtition in waſhing them before their publike officiating, on their unhandſome diſtributing of the word. What *litle latitude of diſcretion you allow & how your ſuperiours muſt be your ſlaves or pupils* in the attire aſwell of their bodies as ſules is evident by your preaching and articling againſt the apparell even of the Ladies of Honour & that waited upon your Queenes Majeſtie three ſundrie dayes when ſhe rode in great ſtate and ſolemnitie to the Tolbuith in Parliament time Ao. 1563.

Knox Hiſt.

The ſame faults under a different formalitie not to be twice puniſhed.

Of *the ſecond oppreſsion*, which the Biſhop objects you give up a very imperfect account, leaving the greateſt weight to he as heavie as it can upon the head of your Synods in calling the Magiſtrate fool for his mercie, and knave for his briberie, which you onelie ſuſpect becauſe he is not as rigid as your ſelves; In enjoyning *publike ſatisfaction* after the Defendant hath given it at an aſsize &c. What you bring is litle to the purpoſe, and, if it were, hath been packt away with its anſwer long a goe Wherewith yet if gou will not be ſatisfied, you muſt be ſet to reviewe Eraſtus and anſwer him. When he tells you, of old no notice was taken of your double *formalitie* viz *of crime* and *ſcandal*, ſo as to ſubject the delinquent, for the ſame fact, to the cenſure of two diſtinct Courts, Civile and ſpiritual. He calls *ad raucedinem uſque* for one text or example in Scripture to juſtifie it; He proves out of St. Auſtin &c. That the Church uſed the ſpiritual ſword onelie when the temporal was not in Chriſtian hands. He puts you to make good your maine conſequence. That if the Magiſtrate doth not his dutie, an Aſſemblie, Court is required to conſtraine him, or as youe Liturgie ſpeakes, *to admonish him*, and that too, as the Biſhop urgeth when he hath diſcharg'd it according to his Iudgement and conſcience. From your proceedings of this kinde His Lordſhip drawes 3. obſervations, which you cannot denie, and yet dare not acknowledge, and therefore ſay nothing; but worke in a whimzie of his excurſions upon his owne friends, not any of whom approve the injuſtice, the irrationalitie, much leſſe imitate the cueltie of your practice. The *Popiſh Prælates* are not ſo neare allied unto the Doctour, nor doe they need to be taken into his protection: The *English* are, and can vindicate themſelves againſt you for *admitting to*

Lib. De Fid. & Op. cap. 2.

Offenders quitted to be admitted to the H. Sacrament without publike ſatisfaction in the Church.

the

the holie table with signes of repentance, without Eccleſiaſtike publike ſatisfaction, *murtherers* that are either quit by their jurie, or have their pardon ſealed by the King, *whores* that either are ſpared out of hopes of amendment, or have had the whip at Bridewell, and *sheeves* burn'd in the hand at Newgate or ſau'd by the benefit of their Clergie; And this upon beter grounds then the Presbyters denie them communion with thoſe, who as much as they make up their mouthes, dare not *take up a ſtone to caſt at them. The Doctour knowes his owne meaning*, and plainelie ſpeakes it. And they muſt be very ignorant or worſe that are not of his minde, or rather of St. Pauls which I take to be this. That when a man ſhall without viſible hypocriſie ſay, be hath *examin'd himſelfe*, he is not to be againe examin'd by the Claſſe, but may *eate of that bread, and drinke of that cup*, That when he hath *judged himſelfe, he ſhould not be judged*; That when *he is judg'd, he is chaſtened of the Lord, not condemn'd* and executed by the Kirke. Your interrogatorie or argument *a minore ad majus* in caſe of *Scandal* is defective untill you render a juſt definition of ſcandal applicable to all where in your diſcipline doth inſtance; After which having made your ſcale of degrees, your antecedent requires your proofe viz. That ſmall ſcandals are to be purg'd away by that repentance that here is in quæſtion between us. Had I ever read of any Presbyter in Scotland what I have of Fabian once Biſhop of Rome. That he was choſen by the extraordinarie deſcent of a dove upon his head. I might charitablie hope for ſome ſpirit of meekeneſſe among the brethren of the Diſcipline, and have ſome litle credulitie that the want of gall in any one of the number might qualifie the exuberance and overflowiug biterneſſe in the reſt; But when I meet with ſuch tragike Hiſtories of their implacable furie, and ſee every where their *unjuſt judgement running downe like a torrent, and their unrighteous* rigour *like a mightie ſtreame*; I can put litle truſt in the ſlender banke of Maſter Baylies profeſsions in behalfe of his Presbyterie, from whom expect as litle mercie as truth, and as litle Chriſtian righteouſneſſe as peace. *The Warner can not be ignorant of your Scotiſh wayes*, while his eyes are open to reade them in your bookes, or his eares to heare them in very credible reports. *He that lives in Scotland, and never ſeeth the execution of that cenſure*, muſt betake himſelfe to the mountaines, & converſe in ſome corner with thoſe creatures, who know as litle of excommunicating *by*, as they ever did of communicating *with* a Church. For the 47. *yeares* halcion dayes that you have ſeen (of which *from your birth* which you ſo ſuperſtitiouſlie mention you muſt give us leave to abate at leaſt one or two, as prægnant in knowledge and as quicke an Intelligencer as you could be in your cradle, and about 30. of

1. Cor. 11.

The Scotish practice touching Excommunication litle leſſe rigid then their Canon.

30. of 40. more, wherein the curſt blacke cowes had ſhort hornes, the Presbyterian ſeveritie being regulated by the Biſhops, who caried the badge of clemencie aſwell as innocencie on their armes; *the great citie you liv'd in* muſt be taken for the onelie bright Mercie ſeate in your Countrey; while the ſun of righteouſneſſe did never ariſe otherwhere, but turn'd his face away from it as a *land of darkeneſſe, full of cruel habitations*. As touching the two cenſures you acknowledge, had the *profaneſſe in the papiſt*, and the *horrible ſcandal in the Prælates* been privileg'd as much in the puniſhment with a proxie, as, they ſay, the more true and more horrible ſcandal in a brother of the Commiſsion, the rod of that furie had paſſed upon the backes of the fooles in your Citie; as for the luſtie Presbyters delinquencie (I have heard) your excommunication was executed upon the Nodie-Innocents in his pariſh. If you *goe no farther then Saint Pauls command* 2. *Theſ.* 3. 14. You ſhould denounce no publike excommunication in the Church, but *dia tes epiſtoles ſemeiouſthai*, by private leters ſignifie his fault. You ſhould have no companie nor familiaritie with him *that he may be aſhamed*, not forbid every man to ſell him bread, that he may be ſterved. You ſhould *admoniſh him as a brother*, not count him as an enemie, commanding him to be reputed as accurſed & delivered to the devil. Much leſſe ſhould you arrogate the prærogative of God, if not a greater, in *viſiting the ſinne of the father upon the children*, ſuch it may be *as hate* you not, denying them baptiſme till they come to be of age &c. And, to ſhew what good Angels you are, after ſentence pronounced, you diſmiſſe not the Congregation before they have ſung with you the 100. Pſalme, a Pſalme of exultation whereby as much as may be, you rejoyce at the confuſion of a ſinner. Nor is your reſerve of litle kindneſſe very conſtant in permitting the excommunicate *the companie of them that are tied by natural bonds unto him*, when the ſharpeneſſe of your cenſure cut' theſe bonds, with-held this indulgence from Maſter Iohn Guthrie Biſhop of Murray, to whom, when he lived in Angus you denied the comfort and converſation of his brother though a preacher of a pariſh thereabout.

Pſ. 74. 21.

Sc. Lit. p. 100. *Maſter Iohn Guthrie Biſhopp of Murray.*

The following inconvenients to be charged rather upon the Church then State.

For *the inconveniences that follow*, how powerfull hath been the influence of the Church upon the State in ſuch *Acts of Parliaments* as are made conſequential to their Acts of Aſſemblies may be gueſſed by the frequent ſervile ſubmiſsion to the tyrannie of their papers. In the Parliaments where your Princes were ever prædominant it can not be thought they would ratifie an Act ſo deſtructive to their owne ſtrength in the diminution of their ſubjects, as to ſet the * heads of wolves upon the ſhoulders of men, and for ſuch trivial faults as the Biſhop mentions antecedent to your cenſure, with le-

* *Quia a tempore quo ſus lagatus eſt caput gerit lupinum, ita quod ab omnibus interfici poſſit & impune Bracton.*

ters

ters of horning expoſe them to be worried by dogges. For this crueltie may *your Church be* deſervedly *challenged*, and that by *Prælates*, who gave no ſuch cuſtomarie *allowance to thier officials to excommunicate* as appeares by the caution in the Canon 1571. *Nullus horum, nec Cancellarius, nec Commiſſarius, nec Officialis in cognitione cauſarum procedet uſque ad ferendam ſententiam excommunicationis, niſi tantum in cauſis inſtantiarum.* And in the Canon 1604. If the delinquent made his appearance, and after proceſſe was to be cenſured the official was nor to pronounce the ſentence but the Biſhop *nullam ejuſmodi ſententiam pronunciari volumus præterquam per Epiſcopum* &c. Nor were *the civile inconvenients* like thoſe after *letters of horning*. And how eaſilie all for great crimes was commuted for, your brother Didoclave complaineth at large. Where as you run againe from the ſeveritie in your lawes to the clemencie in your practice (though that be no anſwer to the Biſhop who preſſeth upon your Canon) your diverſe late yeares crueltie, which ſtill is continued confutes you in the face of the world. In which if your ſentence tooke place in heaven as it doth to their confuſion on earth, ſo many have payd the price of their ſoules for obſervance of the firſt & fift Commandements, their dutie to God & obedience to their King. Your parentheſis that hookes in *the greatneſſe of* ſinnes is convict by the ſlight peccadilloe forementioned. And the *length of your proceſſe* ſhall be cut ſhort by one inſtance in the forenamd Biſhop Guthrie, who was never ſo much as admoniſh'd by a brother, nor ſummond by a meſſenger unleſſe to yeild up his houſe to Rob. Monroe, being caried to Edenburgh not to have trial, but to heare that ſentence had paſſed upon him before he came.

Crueltie toward fugitives.

In the caſe of *fugitives* your Diſcipline makes no diſtinction not arbitrarie between the *contumacious* and *timerous*. And he that ſtands to your account ſhall come ſhort of his reckoning on mercie, if your flying rowle can reach his ſoul at a diſtance aſwell as to beſure it ſhall conſume the timber and ſtones of his houſe thats at hand.

CHAPTER XII.

The Presbyterie a burthen to the Nobilitie, Ministrie, and all Orders whatsoever.

The Presbyterians as outragious as the Arians.

Bryehatai epipriusa ten odonta Rescript ad Arium & Arian.

YOu know what Constantine sayd concerning the Arians.... *Christe, Christe, Kyrie, Kyrie, ti depote hemas to lesterion hosemeran titroskei* He complaind that when their hainous crimes whereof they were accused had wounded their heads, and the deformitie of Shame spread over their faces, their violent boldnesse stood fiercelie in opposition to the truth, They wept not in Sorrow, but roar'd in madnesse with a grinding of their teeth. The Presbyterians I see by many passages in this chapter want neither impudence nor rage to outface and raile as much as any hæretikes whatsoever, when once their discipline is touched to the quicke. The *Prælatical malice* seemes no way *exorbitans* by this supplement of the Bishops, wherein his just indignation chaceth all the remaining eccentrike motions of these planets, these starres that wander from the fixed beauties in the firmament of the Church. If you can but finde patience, or your stomake will serve you to returne to your owne *vomit* and licke up your language *the aire* will be cleansed which was become *unsavourie* onelie by the uncomelinesse of your speach. The *Nobilitie and Gentrie* in all parts of Britaine have had too long and unhapie experience of the difference between the fatherlie counsels or friendlie correction of Bishops (whom Religious Princes in honour of their function have dignified with the title of Barons, and priviledge of Peeres) and the unsufferable insolencies of Presbyters, whose peacockes tailes that traine it daylie in the vulgar dust, and sweep together the raskalitie of the people, are poudlie spread and fanned in their faces. Those in England, (which were none of *the best*) *that refused no hazard to shake off that* easie *yoke* which was layd upon them by the hands and institution of Christ, have broke their neckes in their hast, & you see their honour buried in the grave. The Scotish Nobilitie that lead them the way, having serv'd allmost a double apprentishp at the trade, alas groane for their freedome yet dare not aske it from him, whose mercie they feare must not be so injurious to justice, as after so many rebellions and murders especiallie that unpardonable par-

Presbyterie more oppressive to the Nobilitie and Gentrie the Prælacie.

parricide) to redeem them from bondage and to quit the forfeit of their lives and eſtates. Therefore they chuſe rather (unhapie choyce between neceſsitie and nothing) to renew their ſlaverie, Were the British Biſhops, *ſet downe againe* and (which they may be in beter earneſt then you meane it) *well warmed in their repaired ſees*, as they would looke to receive a filial reſpect, ſo they would doubtleſſe repay a paternal Chriſtian care of the Nobilitie and Gentrie in their charge; Thoſe that heretofore did not (if any did not) had no *natures nor principles* befitting their dignities, and till they have *changed* what they had for ſuch 'tis pitie, if they ſurvive, they ſhovld be reenſtated. You ſhould doe well to name thoſe that *ſet their feet on the neckes of the greateſt Peeres*, but withall to ſet downe how long they could keep their footing there when a juſt appeale had been made to the capital power that was above them. If the publike ſcandalous licenſe of any *Peere*, how great ſoever, receiv'd at their mouthes a friendlie rebuke; If after that his untractable confidence in ſinne ſome legal reſtraint or fatherlie chaſtiſement at their hands; when Gods impartial and irreſpective commandements are alter'd; when Chriſtian lawes that are conſonant repeal'd, they may be then, & not'till then diſcharg'd of this dutie, and viſited by Maſter Baylie (when he ſhewes his commiſsion) for their arrogance in the exerciſe of any oppreſsion or tyrannie in their Courts.

The Reviewers counterfeit of Presbyterie inverted.

In the pretie peice that followes Maſter Baylie hath play'd the part of Pauſon the painter in Plutarch, and artificiallie draw'n the Presbyterian horſe in his ful career, giving as he thinkes every limme its due proportion to grace him in that poſture; But when, with *Pauſons* cuſtomer, we turne the table and lay the beaſt on his backe, his deſigne is ſpoyl'd, and that uglie ſpectacle of a founder'd jade drawes contempt and laughter from all judicious paſſengers that behold it.

Wiſdome pietie, and learning not ſo common in Elderſhips.

That every ſmall Congregation in Scotland can furniſh your Elderſhips with *wiſe, pious, and learned men by the dozen*, will never be credited till we get ſome Hiſtorical aſſurance that when all good parts, pietie, and prudence were divorced from Canaan Athens & Lacedæmon they made a voyage to Scotland to court the wilde affections of the Presbyters in the North.

The Nobilitie & Gentrie abuſed when choſen Elders.

For the double portion of diſcretion and learning in your Claſſical Presbyterie, which drawes in by *fiſtens* the *Nobilitie & Gentrie* you runne the adventure of loſing a beter inheritance, if you take St. Pauls to meane that in the leter (as you ſometimes tell us when you are angrie with Court and our Academical Clergie) *Not many wiſemen .... nor many noble* 1. *Cor.* 1.26. But it is in truth your owne

carnal wiſdome not ſo much to adde *worth*, as to arrogate power *to*, and make abſolute the authoritie *of* your Conſiſtorie, that in other mens names you may Lord it over not onelie the Common people but the Senate as he told ſome of your kindred that had ſearched every ſecret corner in your ſpiritual houſe. *Conſiſtorium ut dominari poſſit Senatui aſciſcit pro ſenioribus Conſules, Senatores & Optimates....* Where if perſons of qualitie be wanting to complete your number, you *goe to plow with an oxe and an aſſe*, yoke a Count and a Cobler together, while your prickeard Paſtour keepes the goad in his hand to quicken their dull pace and drive them into Rebellious Covenants, and ſo to their ſhame and deſtruction. The *Iudge in our Officials Court* is to *be no petie mercinarie lawyer*, but a Doctour that hath approved his skill in our Civile lawes before one of our learned univerſities, & thereby ſuppoſed to have beter abilities to judge then any Nobleman, Gentleman, Burgeſſe, one or more, except ſome ſelect perſons who by ſtudie may have attained to ſome excellence in that facultie, wherewith neither by birth nor education they are know'n to be ordinarilie qualified, unleſſe Dame nature in Scotland hath ſome fæminine moldsin every parish for your Elders, or ſome Seraphical fathers to breed their children by the rod or inſtitution of the Spirit. But to returne to our Doctour. From his ſingle ſentence appeale may be made to a Court of Delegates conſiſting of a number the moſt learned, and in humane opinion the moſt upright lawyers in the land. Which can be taken for no *miſerable reliefe*, being the higheſt Court conſtituted by the authoritie of the King where if not His Majeſtie in perſon, his immediate Commiſsioners are Iudges.

Schulting Steinwich Hierarch Anacris: Lib. 2.

Deut. 22. 10.

Doctours at law more fit judges then unſtudied Nobles or Gentlemen.

Your *twice a yeare Synods* ſeem ſomewhat unneceſſarie if intended principallie for *receiving appeales*, your Claſſical Presbyteries conſiſting of perſons (as you prætend) of ſuch ſinceritie & honour, & ſomewhere (as I remember) Didoclave tells us they have litle worke which, if well examin'd, hapeneth not ſo mnch by reaſon of the æquitable proceedings in inferiour Judicatures, as from the aſſurance which perſons oppreſſed have to meet with the ſame meaſure from the ſame men that are the Members of your Synods, who know well enough how to gratifie one another in the mutual ratification of the particular ſentences paſſ'd before. The Primitive Synods found other worke, præſerving in their Provinces the puritie of doctrine & uniformitie in practice, truſting Biſhops in their Dioceſes except in ſingular caſes with the cenſures of perſons & redreſſe of grievances. Yet whatſoever convenience may be in it our Epiſcopal twice a yeare viſitation may parallel. If the *chiefe Noblemen* &c have *deciſive voyces* in your Synods, they gaine that priviledge by their birth

Synods not to be ſummoned to receive lay appeales.

or

or eſtates to neither of which is inſeparably annexed *wiſdome, pietie & learning*, the three gifts or ſpirits you require in your Iudges. How farre private inſtructions and intereſts prævaile with your Presbyteries in their elections to exauctorate all the good qualifications in the competition of Candidates, the records of your Edenburgh Tables at the begining of this Rebellion can juſtifie: Though were their Honourable heads gaged and concluded capacious to hold no leſſe then a tunn of wiſdome & learning, and their armes claſped upon the embrace of the whole ſiſterhood of zeale, vertue, and grace, with all other abilities requiſite to your Elders, your Presbyteries full approbation and choyce could not authorize them to ſuffrage in a Synod, whereto of old they had no admiſsion, but as in the Second Councel of Orange, when ſent thither by the King. I ſhall not inſiſt upon the compariſon or diſparitie between them & inferiour Civile Court Judges, in whom no parts are wanting to the execution of their place in whoſe choyce the Canon of their inſtitution is obſerved. All hopes of redreſſe by appeale from your Synods to a Generall Aſſemblie are cruſh'd in the ſhell by your underhand violence in election of Members, and prælimitation of them that are choſen in their votes. You remember the ſeven private directions ſent to your Presbyteries before the Aſſemblie at Glaſgow 1638. the fourth of which was. *That ſuch as are erroneous in doctrine or ſcandalous in life, be præſentlie proceſſed that they be not choſen Commiſsioners, and if they ſhall happen to be choſen by the greater part, that all the beſt affected both Miniſters and Elders proteſt, and come to the Aſſemblie to teſtifie the ſame.* By this tricke you not onelie præjudg'd or præcondemn'd the legall freedome in choyce, but cauſ'd to be proceſs'd all ſuſpected to be of a different ſenſe from that which you prædeſign'd or præſcrib'd to the Aſſemblie. Thus the Presbyterie of Edenburgh put very many of their Miniſters under proceſſe, begining with Maſter David Michel, their proceeding againſt whom His Majeſties Commiſsioner could not get deferred untill the meeting of the Aſſemblie. Thus the Laird of Dun choſen Lay Elder for the Presbyterie of Brechen by the voyce but of one Miniſter and a few Lay Elders, was accepted, & the Lord Carnaegie a Covenanter too, but ſomewhat more moderate, more lawfullie choſen by the voyces of all the reſt was rejected. There was another paper of inſtructions dated Auguſt 27. 1638. which is *mors in olla*, the Collaquintada that ſpoyles all the pottage you bring us in this paragraph, the Second of which is this, *Order muſt be taken that none be choſen ruling Elders but Covenanters and thoſe well affected to the buſineſſe*, ſo that *parts for judgement, wiſdome, pietie* &c are no conſiderable qualities in your Members of Aſſemblies, when the Covenant and good

Colluſion & violence in the choyce of Members for the Aſſemblie.

Maſter David Michel.

Laird of Dun.

L. Carnaegie.

inclinations to *the buſineſſe* (of rebellion) can be found though but in Ideots & Atheiſts. The multitude of *Burgeſſes & Gentlemen* is ſo great to ſome ſuch good intent as this, that you may præponderate the Parliament in your laike votes, and anticipate any juſt exception they can make againſt your Acts. The ground of their admiſsion in your firſt reformation was a defect of Clergie, which, when once ſupplied, had for 40. yeares poſſeſſed all the places till exchange was made at your Glaſgow null Aſſemblie to doe the worke in hand. *The prime Nobilitie* are not allwayes the men, but ſuch among them as are firſt in popular opinion, and for that in your favour. Your choyce of them is many times illegal, when to ſerve your turnes you call them from one Presbyterie to another. Yet when all is done, you can pleade no præcedent from antiquitie for any more then a declarative conſent, no definitive ſentence no *deciſive voyce*, the ſubſcriptions in the Ancient Councels, diſtinguiſhing the Clergie and Laitie in this maner. *Ego N. definiens ſubſcripſi. Ego N. conſentiens ſubſcripſi.* Thoſe that at any time had greater priviledge, (if the words cited by your Biſhop of Brechen muſt needs give it them) *Glorioſiſſimi edicunt & Glorieſiſſimi Iudices dixerunt*, were ſpecial Commiſsioners ſent from the emperours not from any Presbyteries, as he tells you, and more to this purpoſe which you may anſwer, as likewiſe what the Reverend Biſhops objected in their Declinatour, about Theodoſius the yonger, Pulcheria the Empereſſe, & Martinius in the fourth General Councel of Chalcedon. Maſter Andrew Ramſey undertoke an hard taske upon the top of his ſtool offering to prove the lawfulneſſe of Lay Elders by Scripture, Antiquitie, Fathers, Councels, & the judgement of all the Reformed Churches. And therefore, when His Majeſties Commiſsioners offered to bring one into the pit that ſhould encounter him, the cocke crowed no more, and, with the Brethrens good liking the controverſie ceaſed. Till afterward, on good occaſion, a Member offering to prove there was no ſuch thing in the Chriſtian world before Calvins dayes, the Moderatour learnedlie confuted him, ſaying, *His father while he liv'd was of another minde.* *The E. Argile*, who was *ſurprized*, as he ſayd, *at the ſodain rupture of this Aſſemblie*, held the Members a litle while by the eares with his argument of convenience, telling them. *He held it fit the Aſſemblie ſhould conſiſt of Laymen aſwell as Churchmen;* Take this with you. Your Aſſemblie Miniſters are choſen by the lay Elders your Moderatours ſome times are laymen, a courſe not juſtifiable by law, præcedent, or reaſon. *The Kings Majeſties perſon, or in his abſence his high Commiſsioner is* there onelie (you tell him) *to countenance*, not vote in, your meetings, and *præſides* in them *for external order*, not for any *intrinſecal power*. So that when you goe

Why ſo many Burgeſſes & Gentlemen.

The laitie to have no deciſive voyce.

Perth Proceed.

Maſter Andrew. Ramſey.

E. Argile. The King or his Commiſſioner hath litle power in Aſſemblies Proteſt of Gen. Aſſ. Nov. 28. & 29. 1638.

goe on calmelie in your buſineſſe he findes litle to doe without Domitians flie-flap, of more uſe by farre in a ſummer Synod then a Scepter among you which you often times wreſt out of his hand, and continue your meetings after he hath diſſolv'd them. You can denie him or his commiſsioner the ſight of publike papers brought into the Court (which libertie the meaneſt ſubject may challenge.) And when he hath any thing to object againſt ſuppoſitions, or, at beſt ſuſpicious Regiſters, the E. Rothes can tell him boldlie in your names *he muſt ſpeake it præſentlie if at al*, and becauſe he doth not you wait no longer; but, *pro imperio*, vote them to be authentike. Beſide, to deminiſh as well the Kings ſtate as authoritie, you ſend Aſſeſſours, or Aſsiſtants to your Elders, and inveſt them with power æquivalent to his Councel This meeting thus diſordered ſits too long by *a moneth* when no more, and Aſſembles, too often when but *once in a yeare*. *The number* of ſuch Members no more hindereth an appeale, then a multitude of Malefactours can ſentence a neceſsitie of becoming their followers in doing evil. Their *wiſdome* is ſuch as his to whom, a wiſer man tells us, *it is a ſport to doe miſchief*.

Nov. 28. *ſeſſ.* 7. *E. Rothes.*

Neceſsitie of appeale. *Exod.* 23. 2.

Their *eminencie* like Sauls, head and ſhoulders higher then the common people in Rebellion, And their honour ſomewhat like Abſoloms mule, beares them up to the priviledge of the *great oake in the wood* for their hanging in beter æquipage then their fellowes. So that beſide the *juſtice* theres an abſolute *neceſsitie of appeal to the Parliament*, or in that to the King from himſelfe to himſelfe, who ſits there as ſupreme, here in no other capacitie but of your ſervant. Which is farre more juſtifiable and neceſſarie then your appeale from both Parliament and Aſſemblie to the bodie of the people, which I tell you againe is the final appeale you make when Aſſemblies are not modell'd to your minde.

Prov. 10. 2. *Sam.* 18. 9.

Pap. of 10. *prop. before M. Hamilt arriv.* 1638.

The *number and qualification of Knights and Burgeſſes is* therefore *large* and *as great in* your *Aſſemblie as Parliament*, that your power may be as *large* and *great* in the State as the Church, and *the Nobilitie ſit* in one *by election*, becauſe they ſit in the other by birth, and ſo in a condition to unite the counſels of both according to the inſtructions of ſome few Presbyters that by Sycophantike inſinuations have got poſſeſſion of their ſoules and by their Spiritual Scepter dominion of their ſuffrages. Headie zeale, craft, and hypocriſie got in commiſsion or Covenant together, we finde by experience can fit them to judge in Eccleſiaſtike affaires, when *age*, *wiſdome* and *pietie* are ſentenc'd. If the *hundred* choyce unparliamentarie *paſtours* make up the oddes of ſome abſent Noblemen, it ſhould ſeem you and the Nobilitie are even *pares cum paribus*, Peeres alike in your honourable Aſſemblie. Which they

Why Knigts and Burgeſſes ſo numerous.

they muſt not diſdaine, ſince Chriſt himſelfe, I meane not his Anoynted, (that you take to be out of quæſtion) goes but for a ſingle Elder or Moderatour at moſt. So Cartwright and his Demonſtratour cajoles them together, when he ſayth, *If they* (the Princes and Nobles) *ſhould diſdaine to joine in conſultation with poore men, they ſhould diſdaine not men but Chriſt himſelfe.* So that Chriſt being in his name made your Aſſembly Præſident or Prolocutour, the King in his Commiſſioner your protectour, the Nobilitie your aw full ſubvoters or ſuffraganes, I ſee *nothing wanting* can *conciliate* a tyrannie to your Presbyterie, nor keep your foot of pride from *trampling* as *baſely* as may be upon the people. But not to forget at laſt what you ſet in the front as firſt to be anſwered. *The Presbyterian courſe*, as you, or I more trulie, have deſcrib'd it, is not *much more readie* then the Prælatical, becauſe the benefit of appeale is to be had ordinarilie but once or twice in a yeare; not *much more ſolide*, becauſe moſt of your Iudges can reaſonablie be thought neither good Civilians nor Caſuiſts, not *much more æquitable*, becauſe, as you order them, many more of the laitie then Clergie.

Lib. 3. demonſt. c. 14.

In the *ſecond hurt* your Nobilitie ſuſtaine, the Biſhop lookes not upon *the judgement of foreigne Reformed Devines* (you doe not ſay of Churches) nor yet on their practice, which I have know'n ſome time a great deale too ſawcie with Princelie Patrons, but upon the æquity of the thing, upon the priviledge our Nobles in England enjoy, & the right yours have to the ſame by many yeares præſcription and the lawes of your land.

The original of patronage.

The firſt will be found if the original be ſearched. The right of patronage being by the due gratitude or favor of Kings & Biſhops reſerved to ſuch as either built Churches or, endowed them with ſome conſiderable revenue, as likewiſe for the encouragement of others to propagate meanes and multiplie decent diſtinct places for Chriſtian conventions. *Hoc ſingulari favore ſuſtinetur, ut allectentur, Laici, invitentur, & inducantur ad conſtructionem Eccleſiarum.* The exercise hereof in Iuſtinian is expreſſed by the termes, *Epilegein* or *onomazein*, which ſignifies an addiction or ſimple nomination, to ſtand good or be null'd at the juſt pleaſure of the Biſhop, and therefore accounted no ſpiritual act in the Patron, but a temporal annexed to that which is ſpiritual in the Biſhop, and therefore not *ſimoniacal* as your brother Didoclave would have it. Nor is there that abſurditie he mentions *of arrogating to one what belong to all the Members of the Church*, as is prætended, but can never be proved, Nor that danger *in tranſmitting this right from one to another, if the care of the firſt patron deſcend not with it*, which defect the care of the præſent Biſhop muſt ſupplie. Nor is it requiſite

Coraſ. Glaſ.

Temporale ſpirituali annexum. Altar. Damaſc.

te he ſhould be a *Member of the ſame pariſh* to which he præſents, ſince the Biſhop is head of the ſame dioceſe to whom, That this is *contrarie to the libertie of the Primitive and Apoſtolike Kirke, to the order which Gods word craves, and good order*, is onelie ſayd but not argued in your Diſcipline, no more then by you when and to whom it became a *grievance*. Your *patience in enduring it goes* for no heroical vertue, being peeviſh enough ſoon after the Act of annexation had paſſed, as appeares by your cariage in the Aſſemblie at Edenburgh 1588. and turned into a Rebellious Conſpiracie, allthough painted with the name of a Parliament that now at laſt (becauſe it could not at firſt) hath taken it away. 2. B. Diſc. ch. 12.

The Nobilities loſſe of their Impropriations and Abbey lands is very conſiderable, when they bethinke themſelves upon what falſe pleas, and to what unconcern'd perſons they muſt part with them. Touching which as *Sycophantike* as is the Biſhops *accuſation*, he'll not abate a fig of his right for the Presbyters anſwer, nor I a letter (take which he will) in exchange for his name.

* *Ædepol nugatorem lepidum lepidè hunc pactu'ſt* ....
* *Calophantam an ſycophantam hunc magis eſſe dicam neſcio.*

* *Pl. in Carcul. A. 5. ſc.*

That *the whole generation of the prælatike faction* (as your ſtyle it) did hyperbolize in *zeale againſt that which they call ſacriledge*, is an argument they were all true bred, no baſtard children of the Church, not ſo meane condition'd as to ſell their ſpiritual birthright for potage. Were your title as good, (which can appeare to be nothing but your rough hands, and red ſoules with the bloud of the Martyrs of your owne making,) * we ſhould commend ſo farre as we act our ſelves your ſtrugling aſwell for the inheritance as primogeniture. But when we compare our profeſſions or evidences, & finde our brethren to ſay that the benefactours and founders of theſe Eccleſiaſtike poſſeſſions were true Chriſtians, though miſtaken, we thinke, in many maters of doctrine and worſhip; yours that that they were Members of Anti-Chriſt undoubted Idolaters and hæretikes; Ours that the Churches which they endowed were Epiſcopal, ſuch as we continue them or to our utmoſt endeavour it. From which you degenerate, ſchiſmaticallie ſeparating, and arming your ſelves with all reſolution & rage to demoliſh, (beſide what other advantage we may uſe of a nearer union & uniformitie in religion, more conſonant to the minde of the doners, at leaſt if ſuch as your malice doth render it, litle thinking it may be to have it ſo unhapilie retorted in that which is the chiefe drift of all your rebelling and covenanting) when we thinke of no other reſtitution but by the poſſeſſours conſent, when it may be transferred to us by the ſame ſupreme hand

* *Calophantia eſt qui honeſte quidem loquitur, ſed cujus jus facto ab oratione diſcrepans.*

Par. Alcias &c. The Prælates title to Impropriations and Abbey lands better then the Presbyters.

* *Gen. 25. 25.*

that conferr'd it on them, out of which you no sooner get opportunitie and power but you violentlie ravish it; calling Princes & nobles sacrilegious robbers while they over-power you and deteine it; I beleeve all our Religious and prudent Nobilitie will unanimouslie grant our plea more just, our proceedings more moderate, & when God shall if ever, touch their consciences (not we the skirt of their estates and livelihoods) with an humble feare that such an inheritance with-held from such a Church, may be sacrilegious indeed; with assurance that if it be so 'tis sinfull; they will not value their lands at so deare a rate, as to pay their soules for the purchase, but with courage & confidence in a blessing from God to be multiplied on their undevoted temporal possessions returne them to him (the King I meane) from whom they receiv'd them, and be beter content that Episcopal Christians then Presbyterian counterfeits should repossesse them. But if such of them as are not perswaded in conscience they are oblig'd to restore them upon the arguments we bring (which would ne'r be convictive if our plea were no beter then yours) shall adventure to leave the suit depending till the Court of heaven give final sentence upon it; at their peril be it, the Prælates & their followers use no *violence nor course of law* here below *to put them out of these their possessions*, no *threats* but those against sacriledge in Scripture, fearing this may be such, no *activitie* but that of a swift charitie to catch hold of their soules and snatch them out of the snare when they finde them devouring the bate, and to put them *ante vota*, *before vowes upon making enquirie*, or if *post vota* to retract them. Therefore such of *the Nobilitie* and *Gentrie* as were *wakened* hereby *to take heed of their rights*, were best have a care they slumber not in the wrong, and take Solomons counsel intended Prov. 16. 8. *Beter is a litle with righteousnesse, then great revenues without right.* But (which requires the Readers advertence) for you here to call those *the rights of the Nobilitce* and *Gentrie*, which so many Assemblies have declar'd to belong *jure divino* to the Church, which in your first booke of Discipline you tell them *they had from theeves and murderers, and hold as unjust possessions*, or indeed *no possession before God*; which in your second *you hold a detestable sacriledge before God*; For you to twit the Prælates with *violence & threats*, who are bound in Iohn Knox's bond not onelie to *withstand the mercileße devourers of the Church patrimonie* . . . but *to seeke redresse at the hands of God & man*; That declare the same obligation upon you to *root out of the Kingdome* aswell *the monster of sacriledge* as that of Episcopacie, and so aswell the persons of most your Nobles as the Bishops; For you to object *a course of law and activitie*, who by incessant demands and præter legal devices never gave over till the lawes that annexed lands to the crowne

Pro. 20. 25.

The Reviewers prævarication. 6. head. Ch. 9.

April 24. 1576.

Sc. Decl. 1642. Append.

crowne were repealed. For you to bragge of *your laſt Parliaments confirmation* of titles, becauſe your laſt Aſſemblie power could not reach beyond the deſtruction of patronages; What is this but apertlie *Sucophantein & calophantein*, to fawne & accuſe, diſſemble & deſtroy, *flater your with mouth*, while you *ſpread a net for their fees and worke the ruine* of their perſons and eſtates? Prov. 26. 28. 129. 5

If Noblemen once abaſe themſelves to be Elders of every ordinarie Presbyterie, it's not to be doubted but *evey ordinarie Presbyter* takes himſelfe *for their fellow* if not their ſuperiour, which they finde to their griefe, Therefore all or moſt reſpect that they give to their *gracious Miniſters*, is alas a litle Court holy water caſt on the flame of their zeale, a ſacrifice made for their owne ſecuritie from your tongues and pennes, and from the armes of the people that ſerve your warrants oft times in tumults upon their perſons, For the honour you pay them they are faine, like wretches to morgage their conſcience, thoſe that doe not, gaine the honourable titles of *Traytours of God*, are caſhier'd your companie, and then paſſe for no beter then honourable heathen, publicans and ſinners. If they become not Truchmen between a ſingle Presbyter and a Prince, when he comes with his *I require you in my name* &c. Before every charge, (no very humble forme as I take it) they ſhall be called *abuſers of the world*, *neutral livers at their pleaſure*, if not *ſhedders of Scotch bloud*. And ſome that draw on themſelves their Prince's diſpleaſure for a Rethorical libertie uſed in their behalfe, ſhall be pay'd for their paines with the honourable eſſay of *men ſold unto ſin*, *enemies to God and all godlineſſe*, the L. Sempils reward which he had from Iohn Knox as this gratefull Presbyter hath regiſtred in his ſtorie. They that *bridle the rage of their Princes*, (the phraſe uſd) as occaſion ſerves, will not ſticke to halter the heads of their Nobles, if they will neither leade nor drive, but moleſt the progreſſe of their Presbyterian deſignes. Your Hiſtorical Vindication I hope is no new nam'd Logike, to prove negatives of fact; your detraction from the credit of many irrefragable authours that Hiſtorize that inſolent ſpeach uttered by Bruce, lookes more like a calumnie then their relation to *a fable*. And yet ſuch a ſuperſtitious reverence is payd by your fond brother Didoclave to the memorie of his name, that he could be content to pin his fayth on his ſleeve, and hang his ſoul at his girdle. *Anima mea cum anima tua Bruci*, *ſi ex aliena fide eſſet pendendum*, and were there to be but one priviledge of æternal reſidence in heaven he thinkes neither Patriach nor Prophet Apoſtle nor Martyr, no, nor the Virgin Mary her ſelfe were likelie to carie it from Bruce. Which I compar'd with King Iames's opinion of him as a perfidious madman that had a whirligigge in

Noble Elders ſlighted by the Clergie.

See Let: of the Congreg. to the Nobil. of Sc. 1559.

L. Sempil. Lib: 2.

Calderwoods ridiculous reverence of Bruce's goſt

Cujus animæ, ſi ullius mortalium, ſedet in cœleſtibus. Ep. Ded. ad Æſtar. Dam.

in his head, delivered after to many experiments of his rebellious zeale, and frantike restiveneſſe, is enough to condemne both saint and votarie to some bedlam purgatorie, before impoſture can fixe, or facilitie of fancie finde theſe new imaginarie lights among the ſtarres.

Manias Calamo Conſtant: in Reſcript

Your following invective is writ with Arrius's quill, and by ſuch ſcribling you gaine the title that Conſtantine gave him, *patroclinos epieiceias*, discovering your ſelfe to be a parricide of æquitie, murdering truth in your relation, and juſtice in your parallel. His Lordſhip takes himſelfe not concern'd in this caſe to recollect 800. yeares Hiſtorie of Europe, to picke out of the pietie & humilitie of many Reverend Biſhops the pride and pasſionate errours of some few: Nor hath he malice enough, with you; to make that the nature of their office which hath been some litle monſtroſitie of minde, by ill habits accidental to their perſons. Beſide, what among the Papiſts the nobilitie by birth of many Biſhops concurring with the received dominion and large revenve of their Spiritual præferment; may elevate their thoughts, and enhaunce their owne opinion of themſelves, if impardonable, addes litle to the condemnation of ours, which partake in litle with them but their titles. The univerſal ſupremacie, which the Pope arrogates aſwell over Kings as Biſhops, may puffe up a *litle Cardinal*, that is neare him, in his purple, & poſſeſſe him with a conceit that he may Write himſelfe *companion to a King*, whom he thinkes (but is miſtaken) oblig'd, in Spiritual humilitie, to lie proſtrate at his holineſſe foot, and kiſſe his ſlipper. But the ſame Kings ſoveraignitie *in Eccleſiaſticis* at home ſecur'd him from all ſuch conteſtation with his Biſhops, Though, had it not, the argument from a Cardinal in Rome to a Prælate in England will hardlie finde a topike. Thoſe in Scotland take themſelves as capable of honour conferr'd upon their order as their Popiſh prædeceſſours; Nor are ſuch legal eſtabliſhments (if not of right) of Princelie favour to becaſt away in complement, Nor were they to make an unneceſſarie diſtance out of forme, when the material meaning of their vicinitie to the *throne*, was the neare concernment of their counſel to the King. Orthodoxe Monarchs, as well as Papiſts, having doubting conſciences, and orthodoxe Biſhops as good abilities to reſolve them. I have not heard they crowded much; or quickened their pace to get *the doore of the Earles* &c. Their Provincial that with much humilitie and reſpect unto their H. H. tooke it, was lead to it by the hand that had exalted them or their progernitours. But for the reaſon of præcedence, which I gueſſe to be your meaning, you were beſt review the Heralds office and reforme it. *Poor pedants* are not to be

Our Biſhops conteſt not with King & Nobles.

Their præcedence, & place neare the Throne.

be reproached for making a litle dioceſe of their Schooles (Prieſts being charged to make ſuch of their houſes) and from the experimental regiment of boyes raiſing their abilities, by honeſt endeavours, to the meriting an higher Epiſcopate of men; Nor their conſcientious demeanour in that office to be æſteemed the arrogancie of their order, if it move Kings to commit *the white ſtaves* to the croſiar, *and great ſcales* to be under the keyes of the Church. The moſt *capricious* of them all, and moſt contentious for the honour, (which I thinke were none but ſuch as did you too much ſervice when they had it) were many ſtraines below your Presbyterie of Knoxes, Bruces &c. Who have conteſted with Kings for their Scepters, which with *white ſtaves and ſcales* they brought under the *pedantike* juriſdiction of their *rod*. Never have Biſhops ſo *ruffled* it as many *baſe borne* Presbyters with the ſecret Counſel. To whoſe Conſiſtories all Courts of Iuſtice were faine to doe homage & the greateſt Lords of the land, become ſubordinate Elders to the parſon of their pariſh. *It's not ſo long that yet it can be forgoten*, ſince a moſt violent and malicious man call'd the Goodman of Earlſtounne, a client of the E. Argile for interrupting of divine ſervice, forceable overturning the Communion Table in his Pariſh Kirke, th eatning and abuſing the Miniſter with many other ſuch enormous crimes, was fined (but the fine never exacted) by the High Commiſsion and confined for a ſeaſon. The E. Argile complain'd of his hard uſage to the Lords of Counſell, and enformed againſt the Biſhop of Galloway that he promiſed to him ſomewhat, which he had not perf rmed; The Biſhop denied the promiſe, & gainſayd what the Earle alledged, whereupon ſayd the Earle, If you ſay ſo 'tis as much as if I *lie*. The Biſhop modeſtlie replied, I doe not ſay ſo, but I beſeech your Lp. to call your ſelfe beter to minde, & you will finde it as I ſay. This is *giving the lie* becauſe he would not take it on himſelfe, and *ruffling with a great Lord*, becauſe he would not be *ruffled* out of a juſt vindication of the truth, & yeild his conſent that a Counſel Table ſhould approve turning the communion table out of the Church. The *Reviewers ſhould doe well* to bring in his accounts fuller, when he *reckons* with Biſhop, *for braving of Noblemen*.

All Presbyterians are heterodoxe to all good Catholike Chriſtians, with whom Epiſcopacie is ſo neceſſarie a truth, as next to the divine inſtitution, Vniverſalitie, Vbiquitie and perpetuitie can render it. *Confingant tale aliquid hæretici .... nihil promovebunt*, Could your invention feigne ſuch authoritie to Presbyterie, yet your doctrine would diverſifie you into a ſect. What the Biſhops *following* words *cleare*, ſhall not one whit be clouded by any obſcuritie in my replie, though the ſtrongeſt eradiations that come from them would ſinke themſelves

1. Tim. 3. 4. & 5.

Offices of ſtate.

How the difference happened between the E. Argile and Biſhop Galloway.

Presbyterians heterodoxe.

Tert. De Præſcr. cap. 32.

ſelves ſilentlie in the deep, playd you not the malignant Archimede (though no ſuch exact Mathematical Divine) to reflect them into a flame that may ſet the ſhip of the Church on fire about our eares ſome coales of this fire I ſhall heape on your head & caſt backe into your boſome, which if you meane not to quench, you may blow up to what farther mischief you thinke good.

1. *No Ordination but by Biſhops.* The Apoſtles were Biſhops, who did, undoubtedlie delegate the power of ordination to none but ſuch as were conſtituted Biſhops by them to that purpoſe.

2. This power appeares not undoubtedlie to have been exerciz'd by any but Biſhops in the Hiſtorie of the Scripture.

3. This power was exerciz'd canonicallie by none but Biſhops in the Hiſtorie of the Primitive Church According to the ſecond canon of the Apoſtles. *Presbyter ab uno Epiſcopo ordinetur, & Diaconus, & reliqui Clerici.*

4. The laying on of hands of the Presbyterie, both in Scripture and Eccleſiaſtike ſtorie was onelie for external forme, no intrinſecal power, the efficacie of the act being in the Biſhops benediction, which I never finde attributed to the Prieſt. As in the third Canon of the fourth Councel of Carthage, *Epiſcopo eum benedicente*, nowhere *benedicente Presbytero*. Therefore your friend Didoclave is faine to acknowledge a great difference, *Magnum diſcrimen*, between St. Pauls impoſition of hands and that, at the ſame time, of his Presbyterie; whatſoever is mean'd by it. *Nam per impoſitionem manuum Apoſtolorum Deus conferebat chariſmata, non autem per impoſitionem manuum Presbyterorum*, diſtinguiſhing in the ordination of Timothie between *dia & meta*, the former relating to Saint Paul, the later to the aſsiſtent Prieſts. Which is another interpretation of the text then you were pleaſ'd to make of it chapt. 8. So that I ſee the brethren agree not upon the point.

Altar: Dam. cap. 4

5. *No comfortable aſſurance but from Apoſtolical ſucceſsion and Epiſcopal ordination.* *De Præſcr. cap. 32.* *Reliqui vero qui abſiſtunt a principali ſucceſsione, & quocunque loco colligunter ſuſpectos habere &c.* *Succeſsion through the lineal deſcent of Biſhops from the Apoſtles, and ordination by the hands of Apoſtolical Biſhops* have been ever uſed as ſtrong arguments to uphold Catholike Chriſtians in a *comfortable aſſurance* of their *Miniſtrie as lawfull*. And hæretikes have been preſſed by the ancient Fathers with the want of nothing more then theſe to juſtifie their profeſsion. *Hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt*, ſayth Tertullian. And Irenæus before him joines the gifts of God required in the Miniſtrie, if he meanes not the ſacraments with the Apoſtolical ceſsion of the Church. *Vbi igitur chariſmata Domini poſita ſunt, ibi diſcere oportet veritatem, apud quos eſt ea quæ eſt ab Apoſtolis Eccleſiæ ſucceſsio* &c. The Presbyterians prætending divine inſtitution, muſt likewiſe prove ſuch an uninterrupted ſucceſsion, or evidence their new extraor-

traordinarie miſsion, otherwiſe they can miniſter litle *comfort* leſſe *aſſurance* of their calling to be lawfull. The former they can not doe for Saint Hierom's time at leaſt, who makes ordination a proprietie of the Biſhops. *Quid facis excepta ordinatione Epiſcopus quod Presbyter not facit?* where a friend of theirs failes them when he ſayth, *ad morem juſquè ſuæ ætatis reſpexit.* That he had reſpect to the cuſtome & canon of his time. Nor can they doe it for above 200. yeares uncertaine ſtorie after Chriſt, in which they have as litie light to ſhew their Presbyterie was in, as that Epiſcopacie was out, which they would faine perſwade us to take upon their word diſpenſing with themſelves for the uſe of unwritten tradition to ſo good a purpoſe. If they will pleade an extraordinarie miſsion, they ſhould doe well to name the firſt meſſenger that brought the newes of their Euangel, and what miracle he wrought which might ſerve him for a leter of credence to us, who it may be otherwiſe, ſhall be no ſuch ſuperſtitious admirers of his gifts or perſon. *Walo Meſſal.*

That therefore *the orthodoxe Miniſters muſt want the comfortable aſſurance of their undoubted ordination in the Miniſtrie*, which words yet beare a much more moderate ſenſe then that you give them viz. That *they may very well know and be aſſured that their calling and miniſtrie is null*, the diſtance being (as I take it) not ſo indiviſible between the negation of one aſſurance to the poſition of the other. Such a malicious interpreter beares the image & may ſtand in Conſtantines opinion for the ſtatue of him who is the father of calumnies, & cares not what p: yſon he caſts to ſpot other mens names, & cracke their credits *ta tes oicias ita motetos deleteria apheidos proballon*, as true of an Aerian as Arian. 6. *Kakos hermeneus anthrōpos ei. kon te kai andrias eſti ton diabolon. Reſcr: ad Ar.*

Your divination abont the deleted words will ſucceed in ſome ſtrange diſoverie by and by. In the interim you ſet too ſharpe an edge upon the doctrine of *the Biſhops friends*, and doe act violence where it may be they intended not ſo much injurie as the ut moſt extremitie of juſtice, allthough they held the axe in their hand in Chriſtian charitie diſputing the ſentence, not ſo haſtie to execute it, (or beyond it) in the rigour, and cut off at *one ſtroke* the Clergie from their calling, and ſo many, lay ſocieties of Chriſtians from the Church. Vntill I meet with ſome particular more forward inſtances then I know of, I ſhall anſwer for them to the Churches of France, Holland, Zwitzerland and Germanie, as Pope Innocent writ to the firſt Councel at Toledo, about the ill cuſtome of the Biſhops ordination in Spaine That it's very requiſite ſomewhat ſhould be peremptorilie determin'd according to the true primitive tradition might it be without the diſturbance of ſo many Churches. For what is done, *ita reprehendimus, ut propter numerum corrigendorum ea quæ quoquo modo facta ſunt.* *The Prælates doe not annull the being of all Reformed Churches.*

ſunt non in dubium vocemus, ſed Dei potius dimittamus judicio. We ſo diſlike it as not to ſtartle ſo great a number of delinquents with our doubt, but referre the judgement to God who ſtandeth in the congregation as well of Presbyters as Princes, and is a Iudge aſwell among Miniſters as Gods. *The Sophiſme of the Ieſuits*, becauſe ſo *popular*, ſhould have been refuted, or elſe not recited. allthough the ſimilitude it brings runnes not upon all foure even with the doctrine of *the Biſhops prime friends*. Some of whom I beleeve will acknowledge there may be reſident many Members of the *true Church*, *where are no true Sacraments*, being well præpared to receive them when they may have a true Miniſtrie to diſpenſe them. That one of the two *Sacraments* is *true*, though not * dulie adminiſtred, when, in caſe of neceſsitie, by lay hands, *where is no true Miniſtrie* to doe it, which may conſiſt with that of B. Ignatius if applied, to this purpoſe, *Ouk exon eſti choris tou epiſcopou oute baptizein, oute proſpherein. Exon* at moſt but illegitimating the outward viſible act; not nulling the inward inviſible grace, That the other 's effectual, when had but *in voto*, if it can not *in ſigno*, through want of any or (which is as bad) a lawfull true Miniſtrie to make it. In the third clauſe I hope you will ſhake hands with the Ieſuits and them. *Where is no true ordination, there is no true ordinarie Miniſtrie*, or *lawfull Prieſthood* as His late Majeſtie call'd it. As for the fourth *the Biſhops friends*, whatſoever they may, doe allay it thus. *Where are no Biſhops can be no comfortable aſſurance of a true ordination*, And ſo in whatſoever reformed Countrey are *no Biſhops*, being no true Apoſtolike ordination, *no comfortable aſſurance* is had of a true viſible Church in the publike adminiſtration of the Sacraments, though they hope well the inviſible Members have an inviſible true Prieſthood among them, or *ſuch an high Prieſt as being himſelfe holie, harmeleſſe* &c is able to ſupplie what their Presbyters want, *able to ſave them eis to panteles* very completelie, and *make interceſsion for them* who ſin in ſubmiſsion (out of more good meaning then fayth) to their diſcipline, who can give no *comfortable aſſurance* that Saint Pauls rod or St. Peters keyes everwere committed to, their charge. Thoſe of the *Reformed*, which I hope are not all, if any, that *concurre*, if you meane covenant, like your ſelves, under prætenſe of ſelfe præſervation (being endangerd by nothing beyond the frequent ineffectual power of good advice, and plea of Apoſtolike example) *with feigned words* to make merchandize aſwell of Biſhops as Kings, and like the inſolent *Abaddons* at Edenburgh and London, to aſſault their perſons and then aboliſh their order, declare themſelves ſuch as Saint Peters *falſe teachers*. or worſe becauſe more publike in *bringing in damnable hæreſies, denying the Lord* (at leaſt in his Miniſtrie, which they call

Pſ. 82. 1.

They uſe not the Sophiſme of the Ieſuits.

* *This word dulie was left out by Henderſon in his recital of K. Ch.* 1. *words to this purpoſe Anſw: to* 1. *pap. Ep.* 7. *Ad. Symm.* 1. *Pap. to Henders.*

Heb. 7. 25. 26.

Rom. 14. 23.

call Anti-Christian) and (what they have allreadie in part) *bringing swift destruction upon themselves.*

Your officious informer that drew the curtaine & made the discoverie of what the Bishop deleted, had litle good maners, though, it may be, not so much malice as you in your uncharitable (not so fortunate) conjecture. *A dangerous question* being mistaken when called *a true judgement*, and *doubting whether it be within the pale*, not actuallie *excluding all Reformed Ministres &c. out of the line of the Church.* *Remorse of conscience* hath commonlie antecedent evidence of science, puting all out of *question* & *doubt*, without which the vanitie or pusillanimitie of *repenting* had been litle *commendable*, how condemnable soever had been the iniquitie of erring. What His Lordship *left behind unscraped out*, doth not shew *his mind* onelie, but the minde of all good Catholike, orthodox Christians. And why his *feare to provoke* should incline him more to delete the following expressions, then his care for their comfortable satisfaction had mov'd him to pen them, I know not. Nor need I be curious to enquire the reason of a line blotted in his booke more then if I had seen it expunged in his papers being not concerned to give account for more then was his pleasure to have publish'd. Though, were all the Protestant Churches (what they are not) as unconscionablie cruel to us as the Presbyterian Conventicle of the Scots, I see not why, in reference to the Religion we professe, it should be more *unsafe* why more *unseasonable* (since they give, I hope, the same libertie they take) out of a pious sollicitude to have a union of both, some what ambiguouslie to *unchristen* them, then they out of malice, to make an æternal separation, very affirmativelie *anti-Christen* us in all the peevish pamphlets they put out. So that whether *stands upon the* more *extreme pinacle of impudence & arrogance*, the Prælate that doubts your being in a Church visible true for succession & Apostolike ordination, or the Presbyter that denies our being in any but what is visible false by a Satanical Priesthood & Antiapostolical investiture, let your æquitable comparers impartiallie decide. *The Prælatical tenet is not to averre the Church of Rome, as she stands this day &c to be a Church most true*, who præferre that of their owne for a truer, and condemne many Canons in the *Counsel of Trent*. That they h ld she is *true* in respect of undoubted succession and Apostolike ordination (our businesse now in dispute) so much concernes them, as the *truth* of their owne derived from that. Nor can you denie, what you so shamefullie dissemble, that in the retrograde line your last Priest (for a last there must be, unlesse you have been *Autochthones* or *Autorani ei* rather, coæternal with the Priest that's in heaven) had his ordination, and you thereby succession from them; and so both prove as Anti-

The Reviewers malice in publishing what the Bishop had deleted & perverting it.

They may be doubted to be un-Christian that call us Anti-christian.

The Church of Rome not most true.

Christian as ours. *An easie way of salvation in the Romish Church*, is no second tenet of the Prælates, who meet with her stumbling upon many errours in doctrine and worship, going somewhat about by *Lymbus Patrum & Purgatorie*, whereas we thinke if she walked with us, she might have a more easie & shorter journey to heaven. Yet withall knowing that the wayes of God are *anexichniastoi* not to be tracked and his judgements *anexereuneta* not to be searched; we dare not damne at adventure all that goe with her, (no more then you can assure a ship to be sunke so soon as ever you lose sight of her saile,) but leave the issue to him who is *great in Counsel*, and *mightie in worke, whose eyes are open upon all the wayes of the sonnes of men, to give every one according to his wayes, and according to the fruit of his doings. The seperation from her*, Which they hold to be *needlesse* is such as that which you fondlie make about copes and surplices, Church Musike and festivals & that came not in with the *Counsel of Trent*. That which is made upon higher points, (though not yet, God be prayse'd, in the highest of having *one Lord*, saying *one Creed*, using *one baptisme* in substance however different in ceremonie) they impute to them who kept not their station in conformite to the Primitive Christians of the 5. or 6. first Centuries, with whom a *reunion* not onelie *may*, but ought to *be much desired* on just conditions, and that which is, continued, rather then the division made greater by our fruitlesse compliance with morose and humourous Reformers, whose *preaching* being *not with entising words of mans wisdome*, they tell us of *aspirit*, which can not be the same with Saint Pauls, because thereof they never gave us any *demonstration*, nor of any *power* but the sword.

Nor hath she the most easie way of salvation.
Rom. 11. 33.
Ier. 32. 19.
Separation from her in many things needlesse.
En apodeixei pneumatos kai dynameos. 1. *Cor.* 2. 4.

Could your bold præcedent priviledge or excuse me in comparing, judging, censuring or approving, the publike transactions of our Royal Soveraigne, I should with much modest & innocent freedome professe more justifiable, according to Christian Religion & prudence, His Majesties late graces and securities granted unto the returning confederated Irish; then any like future concession unto the persisting, covenanting Scots: They gratefullie accepting a limited toleration of their publike worship to those of their owne division in that Countrey; you endeavouring to extort an absolute injunction of yours in all His Majesties dominions, denying libertie of conscience, so litle as to his familie or person. They onelie craving in much humilitie, a freedome from being bound or obliged by oath to acknowledge the Ecclesiastike supremacie in the King, you arrogantlie binding by solemne league and covenant (wherein so much is implied) Him and us to attribute it to the Kirke. They renewing in the oath of allegeance their recognition of Royal right,

Ethic. 1.

and

and ſwearing, without reſtriction, their defence of his perſon &c to the uttermoſt of their power, you by proclamation admitting him to the exerciſe of his power, but in order to the Covenant, And covenanting his defenſe no otherwiſe then *in the defenſe* of (what you call) *the true religion & liberties of the Kingdomes.* They ſubjoining in that oath their *beſt endeavour to diſcloſe to His Majeſtie &c all treaſons and traitorous conſpiracies* &c. You having not a ſyllable to that effect in your covenant, leſt you ſhould be obliged to betray your ſelves, who are reſolved to continue principals in ſuch practices againſt him and his Royal familie to the laſt, They charitablie forgeting all revenge againſt any of HisMajeſties partie that had fought againſt their confœderacie; you cruellie combining, expreſſelie to *bring to publike triall* all ſuch as had been any way inſtrumental oppoſers of your Covenant. They embracing in the armes of Chriſtian communion, their *quondam enemies*, now fellow ſubjects of a different religion, you baſelie butchering them with unexemplified crueltie 1. with your material ſword, axe, or halter in their bodies, your civile in their eſtates, your ſpirituall (what may be by your excommunication) in their ſoules. The aggravations you bring againſt His Majeſties agreement are, Firſt, That it was with perſons ſo *bloudie* which as it can not be wholelie excuſed in them, ſo ought it of all men leaſt to be objected by you, whoſe religion hath paſſed from the Caſtle of Saint Andrewes to the Houſe at Weſtminſter in a red ſea path, made for you neither by *Moſes's rod*, nor *Eliah's mantle:* under the conduct of no civile, no prophetical power, fenced on both ſides with bloud of different complexions, the bloud of Popiſh and orthodoxe Prælates, the bloud of Princes addicted to ſeveral Religions, So that *God doubtleſſe will have a controverſie with you*, who as the Prophet Hoſe ſpeakes, *by ſwearing and lying have broke out into rebellion, and bloud toucheth bloud.* The bloud of the Cardinal hath touched the bloud of the Arch-Biſhop. The bloud of Queen Mary the bloud of King Charles, and more then that, which you may heare of otherwhere Touching the crueltie of the Iriſh I remit you to what our Royal Martyr hath writ with much Chriſtian indifference. Ch. 12. of *Eik. Baſil.* where you may take notice principallie of theſe clauſes. *I would to God the Iriſh had nothing to alledge for their imitation againſt theſe whoſe blame muſt needes be the greater by how much proteſtant principles are more againſt all rebellion againſt Princes then thoſe of Papiſts . . . . . I believe it will at laſt appeare that they who firſt began to embroyle my other Kingdomes* (and who, I pray you were they) *are in great part guiltie, if not of the firſt leſing out. Yea, of the not timelie ſtopping thoſe horr'd, effuſions of bloud in Irland.* To omit what His Majeſtie intimated before, That *their oppreſsive feares rather then their malice*

Febr. 9 16. 9. Artic. 3.

The Presbyterian Scots more bloudie then the Iriſh.

Chapt. 4.

engaged them, and you know how profuse you are of bloud when you treate of the doctrine of selfe præservation. Secondlie, you are troubled at the *full libertie of Religion* he granted them, which if you er saw the articles, extended no farther them the remission of poenal statutes, not to the restitution of Churches & Church Livings, but what they had then in possession, not to any jurisdiction but what they exerciz'd at that time, for which an expresse caution was taken in the very first article of the treatie. And in the last but one their Regular Clergie were restrain'd to their pensions, and confind to *the præcincts of their Abbeys and Monasteries*, which are explain'd to be *within the Walls Mures, and ancient fences of the same.* No charitable benefactour having libertie to exercize one maine point of their Religion, by laying a foot of land unto their Convents. But had it been as *full* as you fancie it (because you make your owne case many times the same with that of your brethren abroad) I pray directlie answer me, Why a Papist may not have as free libertie as a Iew? And Whether, according to your conscience be more Anti-Christian, a Cloyster or a Synagogue? Thirdlie, You object *the Armes, Castles, and prime places of trust in the state he put in their hands.* Whereas if the case were politicallie disputed, Whether the Militia were safer in the hands of Papists or Presbyterians. I beleeve the former would carie it upon the greater securitie (though not generallie the greatest) they give in their principles, and the greater experimentall assurance in many places of trust they have often rendred Princes in their discharge. And had *the prime Castle and place of Trust* in that Kingdome been theirs, and no armes nor command in the Armie been the others (a tolerablee freedome of religion being granted them) it is not improbable that Noble Marquesse last yeare had either not been forc'd to hazard a siege for his reentrance, or at least not betrayd into an inevitable unhapie necessitie of retreat, What they demanded, or had the 9. Article of agreement will informe you. *That upon the distribution, conferring, and disposing of the places of command honour profit and trust. &c. no difference should be made between them and other his Majesties subjects.* (Heres no exception against Malignants nor persons disafected to the cause) but that *such distribution should be made with æqual indifferencie, according to their respective merits and abilities.* By which qualification all disloyal demeriting persons are made obnoxious to a just exception at any time. Those that continued in possession of His Majesties Cities, Garrisons & within their quarters are to be *commanded, ruled and governed in chiefe upon occasion of necessitie, as to the Martial and militaire affaires, by such as His Majestie or his chiefe Governer, or Governers of that Kingdome for the time being should appoint.* And where any garrison &c. might be endangerd

Whose Libertie of religion was limited.

Places of trust safter in the hands of Papists then Presbyterians.

Artic. 29.

gerd by reſtoring to their poſſeſsions & eſtates the Litizens, freemen, Burgeſſes, & former inhabitans, they were not to be admitted, but allowed a valuable, annual rent for the ſame, as in the 17. Article was provided touching thoſe of Corke, Younghall, and Dungarvan. Finallie in all that agreement no condition is founnd, That His Majeſtie or His Lieutenant ſhould be governed by a Popiſh Parliament at Dublin when it might be in Civile, nor by a Clerical councel or Aſſemblie at Kilkennie in Eccleſiaſtical affaires. Fourthlie, That the King gave aſſurance, of his *endeavour to get the articles ratified in the next Parliament of England*, was to ratifie at præſent their confidence in him, for which he can not be blamed, unleſſe you would have Kings ſport like boyes with changeable knots in their treaties or (what you ſcornefullie charge them all with when you thinke on't) like children play at checkſtone with their promiſes and oathes. That His Majeſtie did this *of himſelfe*, is falſe, if mean'd excluſive of his Councel. That he did it without a Parliament, which he could not have, and before it, which his urgent neceſsities could not ſtay for, is juſtifiable by that law which will never pleade for your pardon. *Salus populi ſuprema lex.* Nor is that *currant law* contraire to any *ſtanding law* in ſuch an exigence as his unleſſe there be one (as there is none) that injoines him to follow the misfortune of his father, to let the Presbyterians binde his hands from laying hold upon any advantageous aſsiſtance from the Papiſts, till his head be cut off by your bloudie Executioners the Independents. Therefore whatſoever paſſed in this agreement, if *perſwaded by the gracious* partie, no *faction*, of the Prælates, they exonerated their conſcience, if *oppoſed* by them, they were no antagoniſts to their dutie; if *with moderation* and *patience heard*, their paſsionate zeale did not ſo tranſport them as to reject ſalvation from God, when he gives it by the hand of Papiſts unto their King. Who thinke it neither loyaltie nor prudence rather to deliver him up to the hazard, if not aſſurance, of the axe, then he ſhould by ſuch meanes be delivered from the perill of the ſword. *The Kings inclination toward covenanting proteſtants* hath never hitherto made ſuch an uglie appearance as to ſcare them in a dreame or awaken their *art & induſtrie in a furie*. Nor have you heard, I beleeve, His Majeſtie complaine that his ſleep was broake by their midnight diſſwaſions. If in ſesmons by daylight they Lyd before him *the miſchiefes thát lurke in your Covenant* they did but bring him a meſſage from his Fathers Ghoſt who it, may be heard the low'd cries of thoſe tongues that had toke it, as he paſſed from the ſkaffold to Ahrahams boſome. Or were ſent from ſome other Ancients that were dead to tell him more truth then he ever will heare from the Scotiſh Interpreters of Moſes and the Prophets.

Kings cannot ratifie too well what they promiſe, if juſt . . . . Sed qui juramentis ſuduns ſicut pueri aſtragatus Pet. ad. Alter. Dam.

Parliaments not be ſtay'd for in extremities if they can not be call'd at preſent.

The King never expreſs'd his inclination to Covenanters.

His Kingdomes ruine rather to be embraced then his ſouls.

That temporal *death with any misfortune ought much rather to be embraced* then the loſſe of his ſoul in *the hell of the Covenant* they could not *beate too often in His Majeſties head*, unleſſe they infalliblie knew his Martyr'd Fathers inſtructions to be engraven with the point of a diamon'd, or unchangeablie ſet as a ſeale on his heart. And where as our Saviour aſſures him the whole world can be no proportionable profit for that damage mention'd in the 16. S. Matth. *the ruine of his three Kingdomes* need never be grudged in ſo good an exchange as he afterward ſpeakes of. Though His Majeſties conſcience (or ſuch of his Councel as look'd well about them) could not hitherto tell him he hath been by any neceſſitie tempted to one of thoſe two immediate extremities, between which providence ever maintain'd a viſible paſſe (it may be none of the eaſieſt) nor ought is it but ſloth and Athieſme (except ſome treaſon may be in the compoſition) that would ſcare him with fancies of prodigious monſters, worſe then Solomons lion in that way. Your *forſooth*, with a feigned liſpe and a courteſie, will winne your Miſtreſſe (the Covenant) no favour in wiſemens eyes, who can not be catch'd with ſuch red and white painting and patches as where with you ſo often præſent her. Since their deare bought experience hath tought them that her *crowne of pride* can as litle brooke a ſocietie with the Goddeſſe Regalitie, as Prelacie. Nor doth ſhe *oblige* in ſenſe, how faire ſoever ſhe ſpeakes, *her takers* to leſſe in *their ſtation*, then to the *abolition* of them both.

Verſ. 26.

Prov. 26. 13.

More learning under Epiſcopacie then Presbyterie.

If I conceiv'd my ſelfe in danger, inſtead of anſwering, I would cut out your next paragraph and weare it for an amulet or ſpecial guard againſt magical enchantments, having read that things moſt rediculous or filthie are the beſt ſecuritie that can be in ſuch caſes. That you ſhould *appeale to Reaſon & Experience* for your Iudges of Presbyteries præeminence before Epiſcopacie *in learning, honour & wealth*, who ſtand ſelfe condemn'd by the frequent invectives you with your partiſans make againſt the vaine philoſophie, which is the ſciential learning, of Prelatical preachers, againſt the dignities of Præbendaries, Archdeacons &c. Againſt pluralitie of their livings, which doubles their revenues, is as if you were practizing with your pencil upon the firſt verſe in Horace; Poëtrie, rather then diſputing by your pen in divinitie or Logike with the Biſhop. The *Severeſt* of your *Trial before ordination* is about cutting to the root ſome Hebrew word, and corrupting it in the ſenſe; grafting ſome yong vowel upon an hopefull ſtocke, or in oculating with a pricke to make it bring forth fruit pleaſing to your taſt, though, in all likelihoo'd, never intended by the Holy Spirit that planted it in the Bible. Your *all ſort of learning* here, called *gifts utterance* and *knowledge* in your firſt booke of

Humano capiti cervicem pictor equinam.

dif-

disciplinе, were it not reduced, as it is in your liturgie, to tatling halfe an houre beside a text, would put his Lay, if not his Clerical Iudges to a nonplus when they were to give their verdut of his parts: And though here you talke of *disputations upon controverted heads*, and there of the *chief points of controversie betwixt you* and *the Papists*, *Anabaptists*, *Arrians* &c. We know what discouragements you give your yong students about looking into Schole Divinitie, the most authentike Ecclesiastical Historie, and Fathers, without which they are proper champions for such an encounter. It is not Davids sling, but in Davids hand, and with Davids God to guide the stone which goes out of 't that, without other weapons, can make these Goliaths *fall upon their faces to the earth*. Our trial is personnallie by the Bishop or his Archdeacon, unlesse in his absence some other learned Minister be appointed. We have nothing to doe with lay Elders nor people in the *examen*, who have no interest by the Catholike canon in the election. *Peri tou me tous oeklous epitrepein tas eclogas poiersthai toon mellontoon Cathisasthai eis hierateion* is the 117. by Iustells account. Our practice is seldome so remisse as yours, if our rule be more, it may be imputed to the necessitie of that time, when learned men, I meane reformed, did not swarme in a number æqual to the cures to be served. Against which what you argue in your owne case 1. Book. Discipl. may be replied to as in ours. 1. That the Bishop His Deane, and Canons, or Cathedral Clergie, may supplie the imperfections of others in his Diocese (for if the lacke of ablemen be real, your *streight and sharpe examination* may disparage by discovering the infirmities, not one whit enable your Proponents or expectants for their duties) 2. *The rarite among the Gentiles in the begining of the Gospell* was recompensed with the extraordinaire diversitie of gifts. 3. Vnpreaching Ministers are no *idols*, having eares to heare what the Church præscribes and mouthes to utter, as her prayers for, so her wholesome doctrine unto the people. But what, I can not passe by since it meetes me in the way. That efficacie of the Sacraments, aswell as power of *the word*, which you call *of exhortation*, should be limited to the abilities of the Minister. And as the Papists directlie, so we by inference, be disabled in both, I thinke will helpe you to a share in the *Iesuits Sophisme*, whereof we latelie discourſed, and set you *upon the pinacle of arrogance and impudence*, who hereby unchurch the greatest part of Christians, and contract this Soveraigne excellencie to your selves. Your *Latin disputations* when they come by course among the ignorant or yonger frie of your Ministrie, doe but multiplie hæresies, & make them now and then, in their heate, blaspheme God more learnedlie then in their weeklie exercizes and Sermons. As occasion shall

The Bishops trial before he ordaineth a more serious then the Presbyters 4. head pag. 14. they propose him a theme or text to be treated privatelie, whereby his abilitie may the more manifestlie appeare unto them. 4. Head.

Neither judge we that the Sacraments can be rightlie Ministred by him in whose mouth God hath put no Sermon of exhortation. 1. B. Disc. 4. head.

The Papistical Priests have neither power nor authoritie to Minister the Sacraments of Christ Iesus, because that in their mouth is not the word of exhortation Ib. 9. head.

Alster. Damasc. Schotish heterodoxe divines not comparable to the Orthodoxe English.

Admittunt ad Ministrium indignissimos sartores, subulcos. & infimadæ fæcis homines, modo sint togodali &c. C. Schulting. Hier. Anacris. Lib. 1.

Tert. De Præscr. cap. 1. Quod

shall serve, I may helpe you hereafter to more instances then one of the like practice among some of your brethren abroad, where every beardlesse boy (for with such your Presbyterie every where abounds) hath libertie to talke (for I can not call't disputing) upon the highest mysteries the Trinitie, Prædestination &c. As confidentlie, to the shame of your religion, as the graveſt Doctour can determine in the chaire. What of this may be tolerable among the learned, *super totam materiam*, Is litle beter then a forme, and litle decencie in that, which approves not much, improves lesse the abilities of the longest liver among you all. Our æquivalent to this (let it be what it will) in our Archdeacons Visitation, your friend Didoclaves turnes off with a jeer, making as if the abilities of our Ministrie were inquir'd into after they were constituted leaders of the flocke. *Primum creantur ductores gregis, deinde fiunt discipuli*, where as it is principallie to discerne the advancement by studie of what abilities they had at their ordination, whereby the election of rural Deanes may be regulated, & persons know'n that are enriched by gifts befitting them to be Bishops. Your experience shall not draw me into an unnecessarie comparison between our English Clergie and the French or Dutch Divines, whose ordination, yon are not ignorant, hath been impeached by their adversaries (whether deservedlie or no they are to looke to) and their abilities resolv'd just like yours, into an effusive readinesse of words. But I bid defiance to you and your Countreymen of the Discipline, to shew me among you all, a *Law'd*, an *Andrewes*, a *Monsegue*, a *White*, to whom the English you name must give the guerdon of learning (which I believe *Reynolds* caried not at Hampton Court Conference) unlesse *Perkins* had more in his Chaine of *Prædestination*, or Parker in his filie Arraignment of the Crosse. But how solide and singular soever was their learning, their defection from the doctrines and practical præcedents of so many yeares standing among Catholike Christians makes their fayth in many things, and their good parts comparitivelie in all, but as chaffe to be blow'n away with the winde, and the memoire of them to be winowed by our breath that the truer graine may be visible in Gods Church. *Avolent quantum volent pallea levis fidei quocunque. Afflatus tentationum, copurio massa frumenti in horrea Domini reponetur.* It's well your conscience can be enlarged in some litle charitie towards any of our Bishops, though we may be justlie jealous of this kindnesse, & feare (if we hear'd their names) it may be placed upon persons inclined to your interest, rather then commended to your good opinion by their merit. But whoso'er they be you meane, we know you never prike any in the list of the learned but the best read men in Synopis's and

and systems in Common place bookes, and Centurists, or generallie in your select Reformed Fathers, whom, in a fallacie, often times you perswade your Disciples to be the more proper men because standing (you tell them) upon the shoulders of the ancients, when, if set on even ground, the longest arme they can make in true learning and eloquence, will not reach halfe way up to their girdles. But to proceed in some answer to your quæstion. The *Warner therefore speakes to you of ignorance*, because your Presbyterie parts with the greatest incentives and encouragements of studie; Therefore of *contempt*, because it quits those dignities which give præcedence to their persons, and draw reverence to their function; Therefore of *beggerie*, because it diverts the Ecclestastical revenue, and makes you but stipendiaries of the people.. Of this very conciselie, yet fullie hath his late Majestie admonish'd you Chapt. 17. of Ειχ: Βασιλ.

non ideo scandalizarioporteat, quod qui prudentissimi ædificentur in rumam.

Bishops commended by the Reviewer to be suspected.

Presbyterie how the cause of ignorance, contempt and beggery.

He that surveyes impartiallie the multitude of good Livings and other Clerical præfermenis in England which might serve as a supplement to the bad, will finde litle reason for any, none at all for the *greatest part of our Priests* I meane those that had a title, that were *eidicoos cheirotonoumenoi* (as it is Can. 6. Concil. Chalced) to be *begarlie & contemptible* for their want, especiallie since those Pluralists, you confesse were *scarce one of twentie that lived in splendour as Court*; or *were Nonresidents in the Countrey*. Such as were *apolelymenoos ordinat*, ordained at large, without title to any benefice or cure, the Bishop was charged with them till provided for. And they that *complained of their* povertie had no cause, there being as you tell us, such plentie in his palace. The *ignorance* of our Clergie (which it may be was not *incomparable* if we bring yours into the light) was never greater then when *Calvin* and *Knox* had some heires and successours that crept into the prælacie, degenerating from the austeritie of their Fathers, who because they lov'd not the office, never mean'd to discharge it. Yet could dispense in their conscience with the title & lawne sleeves into the bargain, that under them they might take the revenues of our Bishops. But when and where we had *Austins* and *Chrisostoms*, *Lawds* and *Andrews's* never cloud was dispelld with the rising sun, so as ignorance at their assent in the Episcopate of our Church. And they that heard not of the *great studie in these Prælates to remedie the evils*, brought in by the other, are such as Zecharie speakes of that *imagine evil against their brother their heart, refusing to hearken*, and *pulling away the shoulder*, and *stopping the eare that they should not heare, and making their hearts as an adamant that they may not* &c. Those *some* that were most *provident*, you meane (I thinke) most *penurious* in their families, were those I told you of that made

Provision under Episcepacie in England against the beggerie &c of the Priests.

Puritanical Bishops make an ignorant Clergie.

Cho. 7. v. 10. 11. 12.

a trade of their preferments, and would dispense with any thing among the puritans but their purses. Such as these *some* other that I named, as they were apter to teach, so were they known to be of *better behaviour* and *given to hospitalitie*, the requisites of a Bishop and accomplishments of ours, whose parsimonie or *providence for his familie* was not that which advanced him a summe to make a purchase. If the surplusage of his revenue could doe it in a cheape and plentifull Countrey, I know not who have beter title to it then *his heire*. Though as I am informed, where I may trust (meeting with a profest enmitie against his office, whatsoever reserve of kindnesse was for his person.) This great *purchase*, you meane, was the recoverie of lands sacrilegiously taken and detained from the Church, in the pursuit whereof, as he spared no endeavour, so it should seem he was well rewarded with successe.

Our Bishop no Purchaser by his parsimonie.

Allthough *prating and praying non sense in the Church* may well passe for a paraphrase on that which the preacher calls *the sacrifice of fooles*, Yet I wish that were the worst which Presbyterie brings when she sets her foot in the House of God, and not another * of bewitching rebells mention'd by Samuel, or treacherous K. K, which the prophet Habakkuk calls *Sacrificium sagenæ*, *the sacrifice to the net or drag*, *making men as the fishes of the sea*, *as the creeping things that have no ruler over them* 1. *Habak.* 14. In whose praying or preaching (where of doubtlesse we had the quintessence sent us by the Reviewer and his brethren of the mission) what *knowledge* there is beside that conning of texts of the Concordance helpt them to; What *labour* but of the lips and the lungs, neither matter nor method requiring their studie; What *conscience*, when no doctrine was proved but by Scripture wrested, I am sure not to the salvation of the hearer, & I feare to somewhat worse of the speaker. I leave to the testimonie of any *knowing*, *attentive*, *ingenuous* person that at any time was there. And for my selfe, that was sometime seting aside all animositie and prejudice, I will in the word of a Priest professe that I found none. But what else in the place of it is best known to God and my conscience, and let it be to the world to be that which makes me tremble to thinke of their danger that shall adventure their soules in the bottome of such hypocrisie and ignorance. To the calumnies which this railing Rabshekal casts on our Church, I answer 1. That *a read service was all the exercize* of few, and why it may not be of some, as well as a read chapter & Psalme is of many where the Discipline takes place I know not. Since care is taken that where they *reade* no necessarie *preaching* is wanting. Since none that are not in orders may reade in the office of prayer in the Congregation being as much a Clericall propriatie as the ordinance of preaching. Since all that are have thereby no commis-

Little knowledge labour or conscience showed in Presbyterian preaching.

Eccles 5.1. 1. Sam. 15. 22.

Reading Ministers usefull and justifiable in our Church.

sion

sion to goe preach in your sense; and why they may not goe pray & administer the Sacrements, conferring with and catechizing the ignorant according to their talent I see no reason. *Ite & prædicate* sending not all the Disciples up into a pulpit to make an houre or two's continued discourse. Nor had Nations ever been converted, nor Christians improv'd and confirmed, if *prædicate* had been no otherwise order'd, not one of an hundred having abilities to draw arguments out of sermons convictive of their judgements, nor all Presbyterians so good Logicians as to frame them. And he that yeilds himselfe up to be caried with the streame of their words & wind of their fancies, may have as many changes in fayth as their are points different in Christianities compasse, being like a child *Clydonicomenos & peripheromenos*, as St. Paul speakes, *tossed to and fro, and caried about . . . , by the sleight of men . . . .* who are many *that lie in wait to deceive him.* Secondlie, Your first Reformers made the same use of Readers as we doe of un preaching Ministers, and continued them as long as necessitie required, nor shall we any longer, if you can furnish us with as many learned preachers as we have pulpits, & them with stipends where are not tithes but impropriate proportionable to their abilities and paines. *To the Churches where no Ministers can be had præsentlie must be appointed the most apt men that distinctlie can reade the Common prayers and the Scriptures* sayth your first Book. Disc. *It was the late labour* of no *Prælates* of ours *to disgrace preaching without booke*, who ever respected and cherished men whose præsence of minde and memoire served them to deliver gravelie and readilie what they had at leisure deliberated on, and for the true benefit of their hearers digested into the clearest method, and adorned with selected significant language before they came into the pulpit. Those who having taken that paines yet wanted the other abilitie not in their power, or some litle confidence to command it in publike, they were at least to excuse, and condemne such itching eares as would hearken unto no sound doctrine but when taught after their lusts and luxurious desires, more for their pleasure then their use. That they disparaged those of your tribe was no wonder, who like your selfe (that goe for one of the best) consulted litle before hand with their bookes or thoughts, onelie whet their tongues like their knives for a meale, with which so they cut out bread for them selves, they cat'd not what contemptible fragments they cast among the people. Of their best kinde of speaking We may say as Seneca of one not much unlike it. *Hæc popularis [oratio] nihil habet veri, movere vult turbam, & inconsultas aures impetu rapere, tractandam se non præbet aufertur . . . . multum habet manitates & vani plus sonat quam valet.* It hath a great deale of vanitie and emptinesse in it, more

Eph. 4 14.

4. *Head. for Readers.*

Preaching without booke approved by our Prælates.

That within booke not to be disparaged.

Epist. 4. *Lib.* 1.

 sound

found then ſubſtance, you may reade the whole epiſtle, and learne I'll warrant you to preach better by it if you affect it. For *praying without booke* (all though without a command it may be indifferent, & you can bring no more for it then for *praying* and you ſing not all *without booke* as I remember) they thought beſt a conformitie with Catholike Chriſtians, whoſe liturgies were ever read in their Churches, and that I gueſſe (beſides ſome decencie it ſeemes to carie with it) becauſe they had great varietie of prayers in the exhibition of which a conſtant order was to be obſerved, between and in them ſome varietie of geſture and ceremonious worſhip, for direction in which they thought humane infirmitie, ſubject to miſtakes, might have cauſe ſome times to conſult by a glance the rubrikes every where inſerted. As for you that have naught elſe to doe but to turne over the tip of your tongue what comes next in your head and up the white of your eyes, as if the balls were run in to looke after the extravagant conceptions of your braines a booke is of no uſe, though I wiſh we had one of all the profane and vaine babling amongſt you, that we might make ſuch unskillfull *workemen aſhamed; and ſhew our ſelves approved* aſwell to the world as *to God*. The Prælates never *cried up our Liturgie as the onelie ſervice of God*. Who thinke him ſerv'd in ſome other Churches that have it not. Their opinion of it as a *moſt heavenlie and divine piece of writ*, doth thoſe holie men that compild it but the ſame juſtice which a beter compariſon will then yours of it with the Breviarie and Miſſal of Rome. Your paines had not been loſt in a parallel of it with the ſolemne ſervices diſperſed in many parts of the Bible; with the Greeke and Latin Liturgies where they are not interlin'd or corrupted with any ſuperſtition or idolatrie of Rome. That you have made doth but magnifie her and oblige you, had you any Chriſtian charitie or juſtice, to thanke God for præſerving ſo much of his word & worſhip in her ſervice what the Biſhop intends when effected, will warrant our Church, upon your principles, in moſt parts of her Liturgie; when ſhewed conſonant to the moſt publike formes of Proteſtant Churches, though 'tis hard for Fathers to aske advice or borrow authoritie of their children, & for Ancients to heare wherein Iob was miſtaken. That *with the yong men is wiſdome and with the shortneſſe of dayes underſtanding*. The King *and the many well minded men*, I beleeve were never *deceived* by our Doctours, who I can not thinke ever affirmed *they were as much for preaching in their practice and opinion as the Presbyterians*. So much as to ſet aſide praying for ſermonizing as your 1. Booke Diſcipline doth, telling us. That *what day the publike ſermon is they could neither require nor greatlie approve that the Common prayers be publikelie uſed*. I require the name

The Liturgie why read.

2. *Tim.* 2. 15. 16.

A parallel of it with primitive former better then with the Breviay.

Prælatical Doctours not yet ſo much for preaching as Presbyterians.

9. *head.*

me of any that ſayd the life and *ſoul of the Liturgie was preaching, without which it could not be intire in its parts*; *That he muſt never goe in and out of the Houſe of God without ringing his bells* (a fit alluſion) *the word of exhortation Interpretation* and præferring the nams given the Temple by ſome of the Iewes *Domus expoſitionis*, before that by God *Domus Orationis*. Though it may have been the fruitleſſe practice of ſome, to quit themſelves, as they hop'd, of the diſreputation you brought them as *ignorant and lazie*, to preach ſomewhat more often then formerlie, till they found their *ringing the bells* was to ſcare the people from Church, and doubling their paines reform'd not their opinions nor reduc'd them to their duties. They that prayed without booke before and after their ſermons came not up to the *Presbyterians opinion*, *that it is a childish thing to doe otherwiſe*. Nor to their *practice*, To bawlke the firſt and ſecond ſervice of the Church. What they either affirmed or did in this kinde might bemore to ſhew your groſſe diſſimulation at all times; in making if ſuch a difficult buſineſſe to talke then to perſonate their owne in this of their *affliction*, which, when you have brought them to the *loweſt*, ſhall never ſeduce them ſo to *decline the envie of the people*, as by profaning the Houſe of God, ſooth them in their errour, ſtyling thoſe *divine ordinances* which in your maner or frequencie of uſe (being both without præcept) are but humane Canons and Acts, and for moſt part in the mater conſiſt of *ſtrife*, *ſeditions*, and *hæreſies*, the workes of the fleſh, or the Divel that dictates them. So that you may ſee, if your eyes be not full of ſomewhat elſe while you are *ſporting yourſelves with your owne deceivings*, *their tenet remaines the ſame that it was*, and themſelves readie enough in *this ſeaſon*, as *unfit* as you thinke it, *to ring as lowd as you will in the eares of the world*, That *for Divine ſervice in publike*, *people need no more but the reading of the Liturgie*. Which is beter furniſh'd with pious petitions, occurring to all viſible neceſsities (and for others emergent the Church keepes a reſerve, and in due time ever affords a recruit) then any ſet or extemporarie prayer that er came out of Presbyters mouth. 2. *Sermons on weeke dayes* (if not feſtivals, wheron a commemoration of Saints departed is neceſſarie for Hiſtorical inſtruction, and for imitation exemplarie) *may belayd aſide* by Chriſtians that have no more time to ſpare from their honeſt callings then they ought to ſpend in the application and practice of what they heard on the Sunday; in meditation upon God, his attributes and workes &c in the ſerious examination of their lives, and very particular ſcrutinie of their actions, ſecret, publike, good, bad, indifferent or mixt, in ſorting or parſelling their ſinnes of miſsion, commiſsion, weakneſſe præſumption and in private repenting, weeping, praying, prayſing, In

Verbi prædicatio dicitur eſſe quaſi anima liturgiæ. Alter.

Dam. c. 10.

Ibid.

Iſa. 56. 7.

Puerile eſt ut mihi videtur aliter facere Ibid.

Gal. 5. 10.

Divine Service.

Carefull Chriſtians will finde little leiſure on weeke dayes to heare ſermons.

conferring closelie with holie men, chieflie their Priest and pastour of their soules, laying open before him their doubts, distractions infirmities & perverse inclinations & Invisiting the sicke, strengthning the weake; considering the poore and placing charitie with prudence; condoling with and comforting the afflicted; Composing controversies, reconciling differences, designing and enterpriling Heroicke exploits for the just advancement and honour of the King, and publike advantage of Countrey, Citie or Parish whereof they are Members Finallie, acting all (of which these are not halfe) that concernes them in their publike and private capacitie. And when all is done, not before, in what leisure 's redundand, let them in Gods name, call for a weeklie or daylie sermon, and (where the Priest hath discharg'd as much more of his dutie, and findes in himselfe abilieties to compose such an one as with confidence or rather conscience he can speake it) let them have it. 3. That *Sundayes afternoon Sermon* is well exchanged for catechizing children, instructing them in their principles of Religion and acquainting them with the doctrine and discipline of the Church, to which they ought to adhere when they come to their choyce at yeares of discretion which is the custome of some Presbyterian Churches abroad and either hath or should have been tong since of the Scots. 1. Book: Disc: *Before noon must the word be preached and Sacraments ministred, and afternoon must the yong children be publikelie examined in their Catechisme in the audience of the people.* 4. That on the *Sunday before nooh sermon* is very convenient (abuses being redressed) and must be while and where enjoined. Yet in Nations converted to Christianitie by the preaching of the Apostles or Apostolical men, and so fullie confirmed as no reasonable feare may be of their apostacie, since the infallible spirit is not cooperative with all, if with any, and where, as among the Presbyterians, the noxious spirit of delusion in the mouthes of very many preachers, it's farre from being necessaire to salvation, that care must be had lest it bring damnation to the hearers. 5. That *where some learned* [Scholars], or honest industrious Ministers, not at *pleasure*, but publike appointment, *on festivals dayes* make a sermon, or *have an oration* (for litle difference need be about the name, and it may be 't were beter to have lesse in the thing) *it would be short*, not exceeding an houre, *according to the Court paterne*, which is likelie to be the best in the Kingdome, and for the most part hath come nearest the most approved example of the primitive Fathers, as may be seen by their sermons and homilies that are exstant. And it should seem Presbyterie, aswell as Episcopacie, hath found some inconvenience in Sermons that were longer which produced the 34. Ca-

Quorum ad crimina quae sint declarent Ministris abillis qui petunt consilia aut consolationem, relinquimus conscientiis Ministrorum &c. Disc. Eccl. Reformat. Regni Franc. Can. 25.

Catechizing beter then preaching in the afternoon found. 9. Head.

Forenoon sermon convenient but not absolutelie necessarie See Hook. Eccles. Pol. 5. Book.

Sermons not to exceed an houre.

non

non in the Provincial Synod at Dort 1574. *Ministri cavebunt a nimis longis concionibus, quas ultra horam non extendant.* 6. That *spirit and life for ædification*, since extraordinarie superinfusions were rare, have been heretofore attributed to such discourses principallie wherein the Canon of Scripture hath been interpreted by no private enthusiasme, no partial addiction to one mans opinion how eminent soever for his gifts or good life, but by the Catholike tradition of the Church, that is the consent of most holie men in it throughout all ages and places as much danger having been from the Iewes (& may be now from Iudaizing Scots) by bad glosses, as from hæretical Christians by Rhetorical discourses on Scripture.... *Hoi de ce peritimes, dia toon theioon graphoon, hapei exegourtai cajoos tous proserchomenous apatoosin.... Haireticoon de paides dia tes chrestologias cai eugloottias.,..* But what spirit or life hath been found in flat lectures consisting of noncohærencies, hæsitancies, tautologies &c (notwithstanding all the gapings and groanes or other arctifices used to put them off for divine exstasies and raptures) let them speake that were ædified, which I was not, I assure you, by What I heard from you and the brethren that brought the Scotish Euangel to us in this Countrey. 7. Though the Canon bestrict, the practice was not, so much as at Court, for *bidding prayer before* (for after *Sermon* that for Christs holie Catholike Church and the Collects appointed, are not such, if you remember) some it may be knowing his Majesties minde, which now is published, *That he was not against a grave, modest, discreet and humble use of Ministers gifts even in publike.... the beter to fit and excite their owne and the peoples affections to the præsent occasions.* Those that toke themselves obliged to keep to the leter of the rule were satisfied aswell in the reason as lawfullnesse of the command. Being therefore well assured that the Lords prayer is, as the Fathers call it, *oratio legitima*, a complete prayer comprehending the summe of what petitions soever were fit to be præsented to the Father, (which none knew beter then the Sonne) That the people might be inform'd what at such a time they are to aske, and what, asking in fayth, they might hope to receive, the Minister commands them in the name of that particular Church to which they are to submit in all publike duties or so renounce her communion, to pray for her after *Christs holie Catholike Church, for the King and his Royal familie, His Council, all inferiour Magistrates &c.* And because after the Litanie and so many several prayers relating differentlie to those particulars he mentions, it is neither necessarie, nor convenient at all, to doubte the time in repeting or paralleling the formes: he calls upon them to joine with him in that short prayer which very effectuallie comprizeth all can be asked, saying *Our Father*

At little life and ædification in Scripture ill interpreted as in Rhetorike without it.

Vincent. Lit. adv. hæres. cap. 1.

S. Ciril. Hierosol. catech. 2.

Reason of bidding prayer before Sermon, Eus: Burt. cap. 16.

Vt non inveniamur diſcordes in ingreſſu ad preces ante concionem faciendas, viſum fuit utile uniformibus verbis uti... Concio etiam finietur uniformiter verbis Marc. c. 6.

No prayer for the dead in our Canon.

The Church of Scotland hath had a liturgie not onelie for helpe but practice.

ther &c. But as touching the Church; limitation of us to the *Pater noſter* before, & her approving the *Gloria patri &c* after the ſermon, I ſee no more in it, then in the 33. Canon of that Councel of Dort which I even now mentioned *Praying for the welfare of ſoules departed* (a controverſie yet depending between Proteſtants and Papiſts) hath ever impudentlie and falſelie been attributed to that Canon on purpoſe to delude poor people ſo raiſlie opinionated of their Presbyters that told them ſo, as they thought it derogatorie ro their credit to ſearch the truth: Or ſo groſſelie ignorant as unable to diſtinguiſh between *praying God for the welfare of*, and *praiſing* him for the exemplarie lives of and the heavenlie reward conferr'd on *the ſoules of the* Saints *departed.* Wherein nothing need be argued when thoſe of a ſceptical conſcience will not be convinc'd, and thoſe that are præjudic'd will not be reform'd, & to ſuch no more is to be ſayd, but *ſi decipi volunt decipiantur.* For *private prayer*, if perſonal, the Prælates never hitherto præſcribed any forme, leaving people to themſelves who are private to their owne wants, and to the direction, not injunction, of their Prieſt. But if congregational, though but in Parlour or Cloſet, no colour can be brought why an houſe ſhould confute a Cathedral, or *extemporarie non ſenſe* take place of *the ancient and well adviſed prayers of Holie Church.*

You can not be more loth to confeſſe then I am hard to beleeve that you ever were guiltie of more conformitie to ancient Chriſtians in your publike worſhip then opinions; Yet when I conſider what eſtabliſhment our Religion received in Queen Elizabeths reigne, & what advancement your ſchiſme unhapilie had by her miſſe placed aſsiſtance, I can not ſatisfie my ſelfe how in policie or conſcience a Princeſſe ſo fam'd for devotion and wiſdome could profeſſe and proſecute ſuch ſeeming contradictions, and without ſome humane aſſurance of your conjunction with her ſo liberallie contribute toward your prætended reformation to the utter demolition of her owne. Therefore upon good enquirie, I am faine to lay my diffidence aſide, and have where withall to confirme *the Warner in his beleefe*, diſcovering firſt your negative Remonſtrances and renunciations of Rome coincident with (though more violent and particular then) ours; Your ſuperintendents æquivalent to our Biſhops; And which as all in all, upon Buchanans record, your ſubſcription to a communitie with us aſwell in Eccleſiaſtike as Civile affaires. This your *Maintainer of the Sanctuarie* tells us was done in the yeare 1560. in the infancie, or before it rather, in the firſt conception of your Diſcipline. Yea, two yeares before that, not long after your Lords and Barons profeſsing Chriſt Ieſus had ſubſcribed your firſt Covenant

Knox Hiſt. l. B.

nant in Scotland, they convene in Counſel, conclude on ſeveral heads whereof this is the firſt. *It is thought expedient, adviſed and ordained, That in all pariſhes of this Realme the Common prayer be read weeklie on Sunday, and other Feſtival dayes publikelie in the parish Churches* &c. In the firſt oration & petition of the Proteſtants of Scotland to their Queen Regent this was the firſt demand.... *That they might meet publikelie or privatelie to their Common prayers in their vulgar tongue.* And that this may not be ſet to the account of your Temporal Lords, or ſome imperfect Members of your Clergie, becauſe I. Knox your Holie head was at this time diſjointed from that ſanctified bodie, the ſame care is afterward taken for Kirkes in your booke of Diſcipline it ſelfe without any intimation of your purpoſe to tolerate it *onelie for helpe and direction*, being a forme præſcribed, as liable to the peoples ſuperſtition as ours, otherwiſe then as you approved the omiſsion of it on publike ſermon dayes. And your Maintainer ſayth, *without doubt it was the very booke of England. Your Church having none of her owne a long time.* I would not have you *miſtaken*, no more then you would have the Biſhop, whom you ſo carefullie informe (I feare againſt your conſcience) as if I imputed this to you for any more then a politike compliance, to effect your owne ends by Q. Elizabeths armes, which being in a good part accompliſhed you altered your Liturgie both in ſubſtance and uſe, changed our prayers for worſe, and thoſe you neither injoined by law, nor ſupported by the generalitie of your practice. Thus from petitioning for Common prayer to your Queen you came about at length to condemning it among your ſelves. This for the Hiſtorie of your hypocritical conformitie with us to worke your owne deſigne, and inexcuſable defection from us when that was done. Touching your feigned approbation of ſet *formes for rules, and for uſe in beginners*, I am to aske you 1. What inſtitutions their can be for improvement of ſupernatural gifts, What formes for progreſſe in extraordinarie graces 2. If there be ſuch why they ſerve not as well for the benefit of tongues as utterance, and whether the Apoſtles before the day of Pentecoſt had any præparative to that deſcent of the ſpirit upon them, if they had not (the difference of perſons not diverſifying the donation where or to whomſoever God intends it) why we are to looke about for *helpes* unto this purpoſe? 3. Whether this ſword of the ſpirit can not aſwell cut the tongue as pierce the heart? Whether God can not without *helpes* aſwell indite words as mater, and make the *tongue* become *the pen of a readie writer*. That your *ſet formes* were publiſhed onelie *for Miniſters that are beginners thereby endeavouring to attaine a readineſſe to pray in their familie*, not in the Church, I take for an evaſion ſcarce thought upon before now. *The gift of pra-*

Ib. B. 2.

1. B. 9. head.

Decl. Ch. Sc. Præf. The hypocritical uſe of the Common prayer booke in Scotland.

Set formes of no uſe to beginners that pray by the ſpirit.

The gift of prayer in the Pater Noſter.

yor which you take gratis without a proofe, I can afford you to be ordinarilie no other then the forme which Christ bestowed upon his disciples. The use of that hath ever hitherto been continued by their successours in the frequent repetition of the words, and analogie of all their enlargements unto the sense. The greatest *comfort* that can be had by this is in a cheerfull submission to the judgement of that Church in whose communion I adventure my salvation, & the greatest *libertie* in the exercise of her words, which in Christian humilitie and common reason I am to conceive more apposite then mine owne. Herein I rest the beter satisfied, when I see my common adversaries in this dutie so to fluctuate in their senses, and like *raging waves* in a conspiracie to shipwrake others, breaking mutuallie themselves by the uncertaine violence of their motion, and so in the end *forming out nothing but their shame.* Master Baylie renouncing aswell formes composed by themselves, as præscribed by others. Master Knox præscribing such a set prayer unto himselfe, and so præmeditating the words he was to speake, that when quæstioned he could repeat what er he say'd. Their brethren abroad sometime strictlie enjoining a forme compiled by others *Omnes Ministri unam formam publicam in Ecclesia procandi tenebunt .... ideoque alia forma brevior post concionem recitanda composita est.* At other times leaving their Ministers to a libertie of a set prayer composed by themselves, or one depending on the dictate of the spirit. *Minister preces vel dictante spiritu, vel certa sibi proposita formula concipiet* The 4. *wrongs* that are prætended from our Liturgie to redound upon *A Giver, A Receiver, A Gift,* and *A Church,* being Relatives in this businesse are inseparable by nature, and must fall to ground with the falsitie of the supposition upon which they hang: But what injuries are multiplied upon all by the extemporarie license of Presbyters in their prayers. Our Blessed Soveraigne. K. Ch. 1. hath enumerated, *the affectation, emptinesse, impertinence, rudenesse, confusions, flatnesse, levitie, obscuritie, vaine and ridiculous repetitions, the senclesse and oft times blasphemous expressions, all these burthened with a most tædious and intolerable length .... Wherein men must be strangelie impudent and flatterers of themselves, not to have an infinite shame of what they so doe and say, in things of so sacred a nature before God and the Church, after so ridiculous & indeed profane a maner. Nec potest tibi* ('tis Master Baylie I meane, who hath been guiltie of most in my hearing) *ista res contingere aliter quam si te pudere desierit: perfrices frontem oportet, & ipse te non audias.* But I referre him to the rest of what K. Ch. 1. Brieflie but solidelie hath writ, and what more at large Master Hooker, to whom I may challenge all the Scotish Presbyterie for an answer.

S. Ind. v. 13.

Presbyterians divided about prayer.

Hist. 4. B.

Synod Holland. & Zeland 1574 Artic 38.

Herm. Synod. Belgic. cap. 11.

The injuries by extemporie prayer;

Εια. Βασι cap. 16.

Sen. Ep. 40 l. 1.

5. B, of Eccl. Pol.

So great a *cloud of witnesses* encompassing the Scotish Presbyterie, and giving

giving in evidence againſt her as the mother of miſchief too many yeares in three Kingdomes, your arme is too weake to *lay aſide the weight* of thoſe wicked *actions* that *muſt be charged on her backe, and the ſinne* of ſacriledge Royal *that ſo eaſilie beſets her. The Parliament of Scotland*, ſure æquivocates in *denying that they* have ſtripped the King of his juſt rights (I ſpeake to His Majeſtie now reigning His Father having unanſwerablie argued for himſelfe) becauſe they never hitherto acknowledged him inveſted with any but the name, to which bare inheritance they knew him borne without the charitie of their breath, & which he muſt have had without their ſounding trumpet, proclaiming this for their almes as hypocrites in their markets. But to come cloſe to you. This Parliament of Scotland, had it been ſuch, as it was not, upon the murder of the Father ought to have been *ſtripped* of all it ſelfe, then no *juſt* rights, (no more but ſuch as a deadman hath to his robes) and being a breathleſſe carkaſſe could require nothing at the hands of the Sonne. *The courſes* to which he was *ſtirred up and keeped on*, out of natural dutie, by no *factious* advice, were (howſoever they ſucceded) præſervative of *his Fathers* and *himſelfe*, and *deſtructive* to no *people* but the workers of iniquitie that with their owne hands plucked downe miſerie upon their heads. The *bloudſhed* brings bloudguiltineſſe upon them that firſt opened the veine, from which he had no need to be purged with *hyſope* that was *cleane*, nor waſhed, whoſe conſcience, in that particular, was *whiter then the ſnow*. Yet being by your *ſcarlet* Parliament imputed to him, (whoſe *impure eyes* can *behold* nothing but *iniquitie* in others, and whoſe wicked mouthes are wide open to devoure *the man that is more righteous then themſelves*) the *ſatisfaction* they *required* could be in order to no *exerciſe of his Royal government*, nor dare they take any by the rules of your Diſcipline, which muſt have bloud for bloud, but a ſlaviſh ſubjection of his liſe and erowne to ſentence without mercie, which had been, though fewer in number, yet as *full* in your meaning, and as effectual *æquitable, demands*. Allthough this be a replie unanſwerable to your prætenſe. Yet I muſt not leave you without diſcovering your diminutive forgerie in Parliament Proclamations, putting *parts of his Royal Governments* where they the *whole* without exception. *His name portraict & ſeale being not* his, when new ſtampt, and ſet to publike writings by your hands then in actual rebellion againſt his perſon. *The ſecuritie to your Religion and Liberties* required, were firſt enacted for an *æquitable demand* onclie by a Convention of Rebells at Edenburgh 1567. who had been partlie ſolicited, partlie ſcared into a dubious conſent with, andby a Traiterous Aſſemblie, (who had in vaine poſted away foure Caitiffe-Curſitours, miſcalled *Commiſſioners*, to the more loyal Lords

Heb. 12. 1.

The Parliament of Scotl. in no capacitie to demand after the murder of K. Ch. 1.

Pſ. 51.

Habak. 1. 13.

Review changeth the words of the Procl. The original of the oath for ſecuritie of diſcipline.

Knox. Douglas Row. Craig. Kn. Hist. B. 5.

delared for the Hamiltons, as likewise to the Neuters, to depose their Queen, and clog their future Princes's succession with this impious condition. *That all Princes and Kings hereafter in this Realme, before their Coronation shall take oath to maintaine the true Religion now professed in the Church of Scotland, and suppresse all things* (even their soules & consciences) *contrarie to it, and that are not agreeing with it.* This I take to be the *fundamental law* your Proclamation reflects upon, for alas the other foundation of your *solemne league and covenant* lies not fathom deep, a stripling of twelves yeares old can reach to the botom; and ever, both, when he calls for that invisible law of God, which approves much lesse enjoines this prærequiring *satisfaction* from a King. For it is not Maitlands idle concession to Buchanan in his cursed dialogue upon Homers authoritie, That there was a time when men liv'd lawlesse in Cottages and caves, and at length by consent tooke a justifiable course of creating a King unto themselves that will reduce Royaltie to popular restrictions. Such stuffe as this may be put off among Pagans that will hearken to the fable of Cadmus, & be wonne into a beliefe that the serpents teeth were sowed in so good a soile as that they all sprung up proper men of whose race we might have had some at this day, if they had betoke themselves to the election of a King, when for want of one they fell to civile dissensions & destruction of themselves. I demand as a Christian, and as much mighta Iew. Who was the first King! Whether he was not instituted by God? Whether not with a decree touching primogeniture in the right of succession, by the first borne to propagate his authoritie and office? Whether any people in the world, more or lesse in a bodie lawfullie assembled, have been at a losse for a King to command them? & what law beside that of nature which if such as Saint Paul describes it, is somewhat hard to distinguish from an original law of God, (and yet shall be sequester'd from our præsent dispute) constituted them in a full capacitie to chuse one? Who? When? Where? Open Buchanans packe, as big as it is, begirt with no lesse then the cingle of the world, and with out Ambiguons peradventures, or affirmations involv'd in quæstionable circumstances, lay me out one cleare instance to this purpose and when you have, purchase a parallel among your selves. Transmigration of Nations, Navigations of discoverie, design'd or contingent, New plantations upon necessitie or pleasure, Spontaneous secessions, though by supreme authoritie approved; Relegations and exiles, Extinctions of lines. Finallie whatsoever to be thought on that can separate a medley of men from a setled societe, or make an Anarchie among People, will when all are combin'd, I beleeve, litle disorder me in my hold. So that

Dial. De Jur: Regn ap Scot.

The choyce of a King originallie not justifiable in any perpl.

Cum sit & ordini naturæ consentaneum, & omnibus propè omnium gentium Historijs testificatum.

De Iur. Reg.

to

to uſe the words of that valiant General, or take the Kings from his mouth. *You declared him to be your King, but with ſuch conditions and proviſo's as robbed him of all right and power. For while you pretend to give him a title, which he muſt accept of as from you, you ſpoile him of all that power and authoritie which the law of God, of Nature, and of the Land hath inveſted him with by ſo long continued deſcent from his famous predeceſſours.* For the nature of your demand, the *abolition of Epiſcopacie*, which you confeſſe to be a *great* one (ſo *great* indeed as not to be granted but with a devaſtation of his conſcience; the Prælates were very unworthie of their miters, if they *preſſed* not *his Majeſtie* (were it neceſſarie where is ſo free an inclination) to denie you, though they know well enough, were your *great demand* yeilded, you have one no leſſe behind, *ſecuritie of liberties*, and when both were had (which God forbid they ever ſhould be) your crueltie and guilt would admit of no leſſe after-ſatisfaction from him for England, then from his Father for Scotland, nor your raging Devill be otherwiſe ſatiated then with his bloud. Therefore the advantage you take of his denial (though you confeſſe upon other mens importunate inſtance) makes your Prædeſtinarian Godſhips no leſſe peremptorie in the immutabiſitie of your decree, to forme Commonwealths of Kingdomes, and according to you Divinitie the meanes being as unalterablie deſtin'd as the end, you reſolve what you can (and doe well to tell us ſo) that *he and all his familie ſhall perish.*

M. Monro. Decl. 1650.

Abolition of Epiſcopacie will not give the Scots ſatisfaction.

——— Levia ſed nimium queror
Coelo timendum eſt, regna ne ſumma occupet
Qui vicit ima .....

Sen. Herc. fur.

For you that thus capitulate with Kings, have nothing next to doe but to article with God. Presbyterie admitting no Rival Regent, much leſſe any ſuperiour, will make way to its ſolitarie ſupremacie by ruine.

Iter ruina quæret, & vacuo volet
Regnare mundo. - - - - - -

Your *patient ſupplicates* were your Hage papers, which moſt inquiſitive men have heard or ſeen before this time. Wherein you tell His Majeſtie his denial will *conſtraine your people ... to doe what is incumbent unto them*, we know what you meane, that fatal word being ſcarce to be met with but having Rebellion and Murder at its heeles. Your Euangeliſt of the Covenant did not cant it to his Father, but ſayd plainlie *Reformation* may be (though he wiſh'd it not) left to *the multitude whom God ſtirreth up* [to kill and ſlay without quæſtion] *when Prin-*

P. [Jun. 2. may 22.

Henders. 1. Pap. 30 K. Ch. I.

ces are negligent, as they are when they yeild not their *equitable demands*, grant their *patient supplicates*, lay their heads on the blocke, and (not doe but) suffer as they would have them. *Læsa patientia fit furor*, Even in such meeke men as you, patience upon denial can become furie and *supplicates* after some continuances *commands*.. And then he may have an offer of his or *their* Kingdome, as you thinke fiter to style it, but it must be with a resignation of his crowne, their Lives and estates shall be *Oretenus* for his service, when *aurium tenus* they are up to the eares in a good bargaine, taking money with one hand, and delivering him up with the other; which is the issue to be expected upon the grant, and nothing worse can be feared (nor that if well thought on) from the denial of your demands. Therefore, to conclude, *no misterie of King nor people* should be so impolitikelie declin'd as to be desperatelie embraced. And till the essentials of Scotish Presbyterie be changed, which are undisputablie destructive to all *Monarchs* that come among them, true *Prælatical hearts* can not be trulie considerate or loyal, if they be not *obstinate* in this perswasion and beleefe.

1. B. Disc. 9. head.

Nature robbed of her Prærogative by Presbyterie

The place cited, to which you send us for a view of your tender care in *providing the parents consent to the mariage of their children*, gives us a full prospect of your tyrannie over Nature, whose throne is usurped, whose prærogative trampled downe, and her Paternal Princes enthralled to the dominion of your spirit. For your *publike inhibition* of *private mariages* there mentioned, is not so much to cane the streame of childrens obedience to their Parents and Curatours, as to make sure that the water goe not by your mill, that due homage be payd to the consistorian powers that are above them. Therefore in some cases (and we know not which you except) 'tis sayd. *The Minister* or *Magistrate* to whom, (though not you, your Discipline gives the precedence and prædominance) *may enter in the place of parents .... may admit them to mariage. For the worke of God ought not to be hindred &c.* This *worke of God* is there called *the touch of the heart with desire of mariage*, As if all *hearts* so *touched* had Gods hand layd upon them, and the Scotish climate were so cold as all natural or carnal inclinations were frozen until fire came downe from heaven to dissolve them. As if then, good soules, they were melted in a minute, and had outrun the bounds of all selfe moderation, all rational perswasion, all love martyrdom in a passive submission to the just rigour or unjust wilfullnesse of cruel parents contradicting their sodaine affections and amourous violence, For if these Flames warme by degrees at a distance (and some danger drawes on of being scorch'd without screening) their dutie should prompt them to withdraw in due season, and

Inclinations to marrie not all wayes devine motions.

Consent of parents.

and repreſent to their parents the firſt ſenſe they finde of that heate, the increaſe of content or comfort they take in it, and with their approbation farther cheriſh theſe deſires, or upon their diſlike in gratitude and juſtice to their ſufferance of many infant troubles, & elder petulancies, endure a litle hardſhip for their pleaſures. For to change the allegorie, if children firſt ſet ſaile of themſelves, & then call to their parents at ſhoare for leave to take ſhiping, this mocke reſpect would relliſh more of ſcorne then good nature or dutie. And as well may they bid adieu to relations, as when before a ſtrong gale of winde looke for a nod or waving hand to incourage that courſe wherein they themſelves are ſteering, and neceſsitie carying them not to be reſiſted. Yet no other is that *honour* which your Diſcipline ſayth *they are bound to give to their parents*, the parts whereof you make theſe. *To open their affection. To aske their counſel and aſsiſtance how that motion.... may be performed*, it ſpeakes not of asking pardon for entertaining it before approved. † You know the Civile and Canon law are divided, that ſtanding much upon the neceſsitie, this onelie on the decencie or honeſtie of having the parents conſent. A friend of yours, that is hugg'd for his paines in oppoſing our Church, preſſeth hard the coincidence of the former with the determination in Scripture, and objects her concurrent practice with the later To tell you how * Bucer playes the ſtrict Civilian in this buſineſſe, whoſe authoritie is very oracular when for you, would it may be render him but a private opiniatour now againſt you. And as litle might it availe to produce the Acts of your Brethren in Holland, who ſeem to declare for a neceſsitie in their provincial Synod. *Nemo proclamabitur de contrahendo niſi prius attulerit teſtimonium de conſenſu parentum*, No more then a convenience in their National, and that determinable by their Presbyterie when controverted.... *Siquis autem irrationabiliter in his causis & refractarie ſe geſſerit, ſic quod nullo modo vellet conſentire,... presbyterium conſtituis quid in talibus caſibus ſit faciendum.* In this diviſion you doe well to quit your ſelve of all wonted intereſt, and appeale even from Scripture it ſelfe to the Tribunal of *reaſon* and *aequitie*. Where yet you will ſcarce get your hearing before you prove that *the authoritie of Parents* is to be reſtrained by the many times unreaſonable (though *lawfull* and *honeſt*) deſires or motions in their children. As if a Kings daughter ſhould be taken with a beggar borne under an hedge. With which inſtance your Presbytrie is ſcarce to be truſted, who it may be, are readie enough to juſtifie the match by the eminencie of his vertues, to which they may beter diſpoſe daughters then diſtribute crownes, ſaying *Regna virtuti, non generi deberi*. Epictetus that was a very good Maſter of his *reaſon*, gave this general rule unto his diſciples

† *Vsunquæ in Scripturis determinatum ſit & jure Civili de conſenſu parentum. In Eccleſiaſticis tamen curijs obtinet jus Papale Canonicum quo definitur conſenſus parentum debere eſſe non de neceſſitate Et quod Matrimonia debent eſſe libera, & non pendere exalie no arbitrio* Aſſert. Pid. Chriſt.

* Lib. 2. De Rege. Chriſt.

Dordrac. 1574. artic. 81. 1578.

ples. That all obligatorie offices are measured by the relative habits of the persons. He begins with the Father as most absolute in his power, all whose injunctions and actions are to have an active or passive obedience from his children. *Pater estin; hypagorenetai epimeleisthai, parachorein hapantoon, anechesthai loidorountos, paientos* If you talke to him, as

The injurie done to Parents by Presbyterie not justifiable in reason.

Bishop, to the of a *cruel parent, abusing his autgoritie &c.* He will tell you Nature hath not tied you to a good father, but a father, & your dutie must be payd him in his natural capacitie, not moral *nete dun pros agathon patera physei okeiothai, alla pros patera.* There is indeed somewhat in humanitie it selfe, which may be call'd the office of a father to his sonne. To moderate sometimes his autocratical power by affection, &

Buchan.

run his iron heart into the same molds with the softer metall of his

Ta catheconta hoos epipantais schesesi parametreitai.

childrens at least not t make it the hammer and anvil whereby to fashion youth to the humourous morose severitie of age. It was upon some such advantage that Pamphilus argued in the Comœdie. *Hoccine est humanum factum aut incœptum? Hoccine officium Patris? .... Pro Deum atque hominum, quid est, si non hæc contumelia est? Vxorem decreverat dare sese mihi hodie, nonne oportuit præscisse me ante? nonne prius communicatum oportuit.*

Enchir. c. 37

Yet afterward Simo contrapones his improper choyce of a match

Terent Andr. act. 1. Sc. 5.

misbeseeming him, against custome, law, and his dutie as a sonne. *Adeon impotenti esse animo ut præter civium Morem atque legem, & sui voluntatem patris. Tamen hanc habere cupiat cum summo probro?* In fine Pamphilus

Act. 5. Sc. 3.

convinc'd in likelihood by his reason, made a filial exemplarie submission in our Case. *Ego me amare hanc fatevor, si id peccare est, fateor id quoque. Tibi Pater me dedo, quidvis oneris impone, impera. Vis me uxorem ducere? hanc amittere? ut potero feram.* Yet among Christians, when such submission 's not found from a frenzie of love which will take no advice from Nature or Reason, I confesse the Magistrates and Ministers shall doe an act of charitie in their mediation with his father by complying *with* to cure him *of* his madnesse, and restore him to his

1. B. 9. head,

senses. But when their Discipline makes it an act of power and jurisdiction, and that as much, if not more, concerning the Minister as Magistrate, I take it to be very *empirie of acquitie, as full* as the Reviewer thinkes it, and see not where, after the Scotish mode, any *Church* or *State* doth practize or approve it. In the behalfe of them that doe, he is to repaire the breach of the 5. Commandement by the disobedient child, or shew us where in this particular it was dispens'd with.

No obedience due to parents requiring a unjust marriage,

In case of sinne I confesse a just apologie may be made. As if the Father would admit of none but an incestuous marriage, or, to save his estate, with one in open rebellion against the King; The child must not obey, nor yet is bound where is feare of incontinencie, to live single. The supreme Magistrate ought, here to take the place, &

doe

doe the office of the parent. And the Minister must execute all lawfull commands of this kind in his function. But if the *case* be so *rare* of the childs complaint, and not heard of in an age, the Dawbers of the Discipline might have saved this patch; and need not have fould their fingars with such untemper'd stuffe, as having neither Scripture nor reason in its mixture, was never intended to cement any building of Gods, nor the corrupt affections of willfull children to be called *his worke*. Yet that the Reader may neither be unsatisfied nor deluded (as he will be very often if he observes not your fraud in misstating the case) I must admonish him that the Bishop's may be *frequent* though yours be *rare*. His Lordship objecting your admission to mariage *the parents gainstanding*. And you reponing an authoritative Sentence to enforce consent. *His addition* about *compelling the parents to give portions* was fastned upon your practice not your *canon*. Your *railing accusation*, an impudent lie which *Michael* would not bring when *disputing with the Devil*, will as litle grace, as strengthen, your controversie with a better Angel of the Church. In such maters of fact truth can be justified no otherwise then upon enquirie, whereby will best be discovered her *faythfull witnesse*; and the *false* one too that *will utter lies*. Yet in the place alledged your canon ordering out of the text, without question a dowrie to a daughter that is defloured, he that at a distance hath any good opinion of your conscience will presume your care can be in justice no lesse of her who you say, *hath committed no such filthinesse* before, but kept the Virgin-ornament that commends her to your super-paternal powers to be made a bride. *The passage against sparing of the life of Adulterers* (which you here substitute in the roome of a better answer to the other) is not so consonant to the law of God, as dissonant from the milder Gospell of Christ, who neither as King commanded stones to be cast at the poenitent brought before him, nor as Priest retracted by excommunication his signal mercie shewed in her dismission. A Presbyter may have a *thorne in the flesh* aswell as a Prælate, allthough for want of Saint Pauls spirit he will abate no *measure* of his *pride in revelations*. And if he take it out to no better purpose then to thrust it in othermens sides, (if he looke not to it) will pricke his owne fingar, in his hast. The falselie prætended *anthems and severe of so severe discipline* make it as litle consistent with Christian liberetie *hypotaxein & doulagogein*, to discipline their bodies and subdue them by Apostolical correction, as to subject their spirits, according to Apostolical doctrine, to *just powers ordained by God*. And a peice of tyrannie they count it to chasten and mortifie (which by præcedent they *turne into reproofe*) ever since David did it that was a King. For want of which (whatsoever they fancie of I

Ep. S. Ind. v. 9.

Prov. 14. 5.
2. Cor. 12. 14.
1. Tim. 4. 8.

Poenitent Adulterers not to be put to death.

S. Iohn. 8.
2. Cor. 12. 7.

know not whose *biting and spurning*) the Presbyterian *Iesuruns* have *kick'd* as much as before, nor since this great severitie was threatned, could they have the face to expunge the clause that by their owne confession occasion'd it, & still stands thus in their booke . . *Whoredome, fornication, adulterie are sinnes most common in this realme.*

1. Book. Discpl. 9. Head.

The Bishops cautelous in their warrants for clandestine marriages.

In nuperis constitutionibus anni 1603. videntur præsules Anglicane abunde cavisse Alter. Dam. c. 70 Ao. 1588 Schulting Reprehens. Synod. Middelb.

The Reviewers shamelesse denial of a know'n truth about impeding civile proceedings.

Contr. Epilam Philadelph.

The Bishops warrants for clandestine marriages were not without this particular caution against spoiling parents of their deare children. *Quod parentum, modo sint in vivis, vel alias Tutorum sive gubernatorum suorum expressum consensum in hac parte obtinuerint.* And how abundantlie otherwise was provided let your brother Didoclave beare witnesse. If their mercinarie officers prostituted to their profit this indulgence granted upon very good reasons to noble personages, whose præcontracts, or impediments if any, were not very likelie, and it may be not so fitting to be discovered, upon publishing their bannes) this can fairlie be charged neither upon the Bishops order, nor their persons, unlesse you would have them ubiquitarie in their Courts, & omni-præscient in the actions of their instruments. Their *after-dispensations with marriages without warrant* I hope are not culpable, except you would drive them to a necessitie of divorce. Among them whom you call brethren heretofore those of Middleburgh did invalidate all private marriage. About which their adversaries, though consenting in the substance, call upon them for a text of Scripture, which I never heard was hitherto produced.

If he that fixeth his eyes upon the sunne, till the strength of the beames and luster put them out, should declare before the witnesses of his misfortune that he never saw the least glimpse or brightnesse of that luminarie, he were more to be credited then Master Baylie in his grosse selfe-confounding denial, that ever *any such mater was attempted in Scotland* as drawing civile causes upon prætense of Scandal unto a Synod of Presbyters, or *that he ever heard alledged by their adversaries their impeding or repealing any civile proceedings.* Whereas the first hath been proved allreadie by the Bishop out of the very words in their discipline; And the two other objected in numerous instances by most, if not all the adversaries that have published any thing against them. By Arch-Bishop Spotswood in the different cases of the Bishops Montgomerie and Adamson, A Melvin, Blacke, the spanish Merchants &c. So that in general he is faine, to alledge against them in this language . . . . *Ministrorum eo crevit insolentia, ut non contenti sua functione, lites & reos omnes* (what and who is here excepted?) *ad suum tribunal revocare niterentur, concilii publici* (which is more then the meanest civile Court) *placita rescindere, Ordinum decretis* (which riseth high (*quæ ad stomachum non facerent intercedere, &c.* Which is worse then Synodi-

modical *impeding* or *repealing*, *populum omnem contra hostem in armis paratum esse jubere.* And which includeth all in all. *Nihil denique erat quod istos sam severos censores effugeret.* *The Answerer by leter ... How inconsistent Presb. Government is with Monarchie* objects their interposing in a case of debt between J. T. and P. T, determined by the Lords of Session; Their discharging Munday mercates against leters Patents under the Great Seale, professeth that like infinite instances might be produced, and one more of them he brings with the several circumstances about a decree and judgement obtined by Master Iohn Grahum. In general your judicial Vsurpations are censur'd by the Authour of *Episcopacie and Presbyterie considered.* Whereof he brings no particulars because he sayth *no bodie can be ignorant that hath look'd into the knowen stories of this last age.* Somewhat to this purpose is in him that writ *the Trojan Horse ... unbowelled.* *K. Iames's Declaration* against you in the case of the Aberdene Ministers is in print. Beside many other of this nature that I have not seen, or doe not thinke on. Where Master Baylie hath slept out all this noyse, I can not guesse, if above ground. So that a lasse the *Curtisan Bishops* may passe away unquæstion'd with a few innocent *prohibitions in their pockets*, when the Traverse is draw'n and the *Palliard Presbyters* discovered in multitudes at the businesse, heaping up such loades of repeales and protestations, as crush all iniquitie into scandal, & make Civile Courts, Parliaments Councel and King responsable for their sentences to the Synods.

Publike catechizing of Masters & Mistresses indecent.

The next injurie against Masters and Mistresses of families as it stands in your discipline (not as you subtilie, yet vainlie, advantage it) *is criminal*, at least so farre as it is a transgression of Saint Pauls rule, which requires all things to be done *euschemonos & cata taxin, decentlie and in order*, 1. Cor. 14. 30. Whereas for them to be brought to such a publike account, who at all other times, without personal exception, are constituted instructours of their children and servants, is not *euschemonos*, it caries litle *decentie* with it, it too much discountenanceth their authoritie, it levels their natural and politike Dominion for the time, nor have those different lines as they are draw'n in your Discipline, such a just symmetrie, as to produce an handsome feature of one person. It is not *cata taxin*, take it in what sense you will, no man will say there is a due *order* observed, nor any such præscription in Christs Holy Catholike Church. The same Apostle that gave particular directions in the case made no canon for this. An antecedent examination he appointed, but the Ancients interpret it more of the will and affection then the understanding & mind. Or if he meant it of both, he made every man judge of himselfe (as you doe when he is præsent at the ministration of baptisme)

1. *Cor* 11. 28.

Lit. Ch. c. p. 215.

me) that had before renderd a reason of his fayth to the Church, neither Presbyter and inquisitour of course nor parishoner a witnesse of his unworthinesse and ignorance. *Ouch heteros ton hetseon... all' autos heauton* sayth Oecumenius which put Cajetan uponthe thought that confession was not at this time required, for which he is taken up by Catharinus. And Chrysostom referres us to a text in St. Pauls second epistle which tells us what discoverie may put the examination to an end. *Examine your selves whether ye be in the fayth. Omnem professionem quærendi & inveniendi credendo fixisti, hunc tibi modum statuis fructus ipse quærendi*, is intended, I beleeve, as a glosse upon it by Tertullian. So that *the knowledge how to pray* was no prærequisite of St. Pauls. Nor can we heare from him that the ignorance of other your disciplinarian articles exclude a man more from the Sacrament of the Lords supper then from the communion of Saints & Christianitie he professeth in his Creed. Beside 'tis easie to conceive what discouragement it brings upon such good Christians as hunger and thirst after this spiritual nourishment of their soules, and how much it derogates from that reverence Antiquitie render'd to this Sacrament and the high degree of necessitie they held often to participate hereof by such clauses as this. *All Ministers must be admonished to be more carefull to instruct the ignorant then readie to serve their appetite, and to use more sharpe examination then indulgence in admitting &c.* Which hath a different sound from the earnest crie of the Evangelical Prophet Isai 55. 1. and the free invitation made by the High Priest of our profession in the Gospell S. Luk. 14 you accounting profanelie the losse hereof no more then the misse of a meale, and the disappointment no other then depriving an hungrie appetite of a diner. Our Fathers of old were otherwise minded, and excommunicated those that were peevishlie averse, not those that (being engag'd in no penance) humblie desir'd the benefit hereof. *Apostrephomenous tes metalepsin ton euchariston cata fina asuzian tinon apobletous ginesthai tes ecclesias.* was part of a canon at the Councel of Antioch A. 341. I could adde, That you declare not what may passe among you in the Master and Mistresses answers for *the summe of the law*, what for *the knowledge wherein their righteousnesse stands*, without which you say they ought not to be admitted. So that the sharpnesse of yours examen and acceptance of their answer being arbitrarie, much roome is left for private spleen, antipathie and pasion no justifiable causes of separation from this communitie of Christians, and therefore made the ground of enquirie and cognizance in every halfe yeares Synod by the Nicene Father, that such partialitie might not be tolerated in the Bishops. But whereas you excommunicate the *parint and Master* for negligence when their children

13. 5.

De Præscr. c. 10.

If they know not how to pray neither wherein their righteousnesse stands or consists, they ought not to be admitted to the Lords table.

1. Book. Disc. 9 head.

Ibid.

Excommunication of the ignorant without warrant.

Ibid.

Exetaxesthω de me mitropsychia ephilo-

dren and servants are *suffered to continue in wilfull ignorance*. Why not aswell the *God Fathers* and *Pastours* whose subsidiarie care should not onelie be restaurative but præventive? Why not such *aged women* as are not *teachers of good things, That the yong women be sober, love their husbands and children* &c. Tit. 2, 3? Why not all those *in whom the word of Christ should dwell richlie in all wisdome, and they teach and admonish one another* Col. 3. 16. Which being a like duties of the Text alike require your inspection, nor doth it appeare any more that you are left to a libertie of discrimination in your censure, then that for any of these defaults you may exercise it at all. Your *familie visitations*, if sincerelie intended for the inspection of maners and conversations is commendable, if done with the spirit of discretion, moderation & meeknesse. When this was practiz'd by the most conscientious Priests of the Episcopal partie (your knowledge whereof to denie *by oath* would looke litle beter then perjurie) it was calumniated by many of your brood for gadding and gossiping, defam'd by some for more sinfull conversing. And when the generalitie of them (the Episcopal Clergie) remitted the frequencie of preaching, the studie for which they found inconsistent with this more necessarie more beneficial catechizing the people, it was nicknam'd *suppressing the word*. And when at such times as the sacramental solemnities they entred into any private spiritual communication (though advised by the Church) they were put to purge themselves from the imputation of Poperie in practizing auricular confession and injunction of penance. Your *order and practice* is to keep off from the holie Table not such onelie as *conjunctive* are *grosselie and willfullie*, but *divisivé* (intoo strict a sense) *grosselie or willfullie ignorant*. Touching which allthough their negligence is inexcusable, and their dulnesse pitiable, yet that your act of cruel jurisdiction is justified by no divine command nor Catholike example. If *never any for simple ignorance were excommunicated in Scotland*. You must be rebuk'd for transgressing your rule and failing in your dutie as your Kirke pleaseth thus to declare it. *In sufferable we judge it that men be permitted to live and continue in ignorance as Members of the Kirke.*

neikia e tini toiauto ædia tou episcopou aposynagogo egegenentai.

Can. 5. Chr. Instel. Familie visitations commendable aswell in orthodoxe Priests as Presbyters.

Ib. Disc. 9. Head.

Whether greater *tyrannie* were exerciz'd in the *High Commission Courts* or your *Consistories*, your *æquitable comparers* by this time, are not to seeke. What excesse on your side hath been evidenc'd is here resumed onelie to aggravate your floud of boundlesse crueltie by the many heads from which it issues, and the cataracts it powres upon the poor people in every parish. *The Bishops playd indeed the* Rex in that their Court, because they acted in it by authoritie and deputation from the *King*. But you and your Brethren *playd the Rebells* to the purpose,

Riot in Scotland to get downe the High Commission.

when you first rioted, then rebell'd and covenanted before, er you supplicated to suppresse it. K. Ch. 1. by his grace and too fluent charitie prævented the violence intended by your Parliament, though he found no thankes nor yet acceptance at your hands His proclamation being rudelie encountred with a rebellious protestation read by Iohnston. The King & Anticlerical Parliament in England that alasse joind hands in a maner, yet scarce *agreed*, to *throw downe* the other *about their eares* (without which the Prælates had no power, lesse then no reason (if it might be) to let it fall) have not onelie covered the poor Bishops with the ruine of that Court, but since hands and hearts were divided, the laborious Lords and Commons, without him, have pull'd the Fabrike of both Houses, and of Monarchie upon themselves. *The Congregational Eldership*, a thing whereseever more to *be jeerd at* and lesse endured then a *Commission*, is enjoy'd with so much more *comfort* among other of the Reformed then in Scotland, as we are eye witnesses of lesse authoritie & rigour in it. And while I am writing this Replie one of the Reformed Presbyters, your Countreyman ingenuouslie confesseth to me *that he thinkes in his conscience the present Kirke tyrannie in Scotland* (he speakes it indeed rather of the practice then rule) *is farre beyond what ever could be alledged against our Bishops, or the Pope. And that if he & others of his minde tooke the constitution of that government every where to be the same as it is executed in Scotland they would not continue a day longer in that communion. The lawes of* these Scotish *Elderships taken out of Holie scripture* can not be very particular in many cases. Their *Acts of superiour judicatories* doe not, can not, so specifie interpretative Scandals, nor in all occurring posibilities proportion corporal punishments, or pecuniarie mulcts, in the arbitrement of which lies the tyrannie of this petie Aristocratie, and most ridiculouslie many times used in *cutting half the haire, shaving beards &c.* as before now hath been objected by others that having I beleeve seen it, better know it. In the abuses by such censures, and difficultie of some cases, when *appeale* is made *to a Synod*, the Bishop tells you (which you observe not) that *the shortnesse of its continuance can afford, the condition of the persons will afford little reliefe.* Your *dozen of the most able* pious plowmen in many parishes, with an unexperienc'd illiterate Pastour præsiding in their Councel are no very reverend Iudges in many cases. And what pitifull creatures they must be of necessitie in some places may be guessed untill this quæstion be answer'd which is sent you from another Countreyman of yours. an honest able Divine. *Whether you have not heard of Countrey Churches in Scotland, especiallie amongst the Saints of Argile, where not three, hapilie not one in the whole parish could reade. Amphictyonum consessus.* A very honourable bench.

Larg. Decl. The Kings palace and Parliament fallen with that in England.

More comforts because lesse rigiour in the reformed Elderships abroad.

Answer by Letter.

Many of those in Scotland have very unfit, unable Iudges.

bench. A Senate that no doubt would ſtrike greater amazement (but upon other reaſons) then the Romane if any foraigner ſhould behold them. In that you ſay *the Epiſcopal way is to have no diſcipline at all in any congregation*, you are ſomewhat more hard hearted then your brethren, who acknowledge ſome of the functional rubbiſh of your Temple building, Elders and Deacons, upon the ſhoulders of our Church wardens, Sidemen and Collectours, part of whoſe charge is to obſerve maners, inquire out ill livers, admoniſh the ſcandalous, and præſent them to the ordinarie. To direct them in this dutie the Biſhops articles are diſperſed, and an Audit held of their account at every viſitation. The officials pleaſure regulates not their information, which is to be as impartial as an oath can make it. His *conſcience* commonlie is not to large, though his *learning* and *wiſdome* be of greater extenſion then the Elders. What power he exerciſeth is by law and cuſtome. *In correctionis negotijs alia quidem facient omnia* (excommunication is more *niſi ſelie* and *conſcientiouſlie* excepted) *quæ de jure poſſunt & ſolent fieri.* Conſtit. 1571. To the *Presbyterian tenderneſſe of medling with domeſtike infirmities* ſomewhat is ſayd allreadie which the Anſwerer by leter thus avoucheth. *It is certaine that a fooliſh man revealing fooliſhlie his faults to his wife, the zealous wife upon ſome quarelling betwixt her and her husband, hath gone to a good Miniſter, revealed what was told her, and the honeſt impertial Miniſter hath convented the man, charged him with his ſinne, and made him confeſſe ſatisfie, and doe penance publikelie.* Here the *flagrant ſcandal* was onelie the fire or furie that broke out of a weake womans breaſt into a pragmatical Presbyters eares, whoſe heade is no ſanctuarie for ſpiritual ſecrecies, but his curioſitie the mine that under workes the foundation of private families, and palaces too (whereof that of Mary Queen of Scots may be a formidable, and lamentable example) and when jealouſies faile of materiall truth in the diſcoverie, to blow them up with malicious calumnies what they can. For ſuits and differences incident betweene Paſtour and flocke, Lay Elder and his neighbour, the paſsion upon which perverts, & blindes the eyes of the wiſeſt men that are your Congregational or Claſsical Iudges you paſſe quietlie by it, as having nothing to ſay for it.

Theſe are the great injuries and hurts which make the Scotiſh Diſcipline, Scandalous to all the Reformed world being prov'd deſtructive to the juſt prærogative of Kings, the power of Parliaments, the liberties of ſubjects; enſlaving all orders of men, where it takes place, to the arbitrarie juriſdiction of a corrupt Synod, and that commonlie moderated by the uſurped Papacie of a Knox a Buchanan, a Melvin, an Henderſon, ſuch meeke lambes as *no misbeleeving Iew can miſdoubt,*

Epiſcopacie want no equivalent in Diſcipline.

Oeconomis veſtibus Synodalibus & Collectoribus in Eccleſiaſticke paroeciana rudera quædam functionum diaconorum & ſeniorum reliqua vel potius impoſita ſunt. Alter. Dam c. 12.

Synodales aoſtes, quos fidem evocant, qui in inquiſitionibus morum & viſitationibus adjunguntur Oeconomis, Oeconomi ſive Gardiani Eccleſiaſticæ quorum minus eſt pro eo anno . . . . inordinate viven-

tes inquirere, monere scandalosos, ordinario præsentare &c. *Ibid. Ex. Angl. Pol. Isai 53. 7.*

doubt, them to be fore runners of his Messias who hath præ-inspired this good principle into their heads. To bring their *Kings* rather then goe themselves *to the slaughter*. And whereso'er they get power, to *teare* out the throat of *the shearers*, and make them *dumbe*, never more able to open their mouthes against the know'n Deitie of their Presbyterie.

CHAPTER XIII.

The Bishops exceptions against the Covenant made good, and this proved That no man is obliged to keep it who hath taken it.

Reasons why the Reviewer is so much inclined to the metaphor op a vomit Tous ischnous kai evemeas ano pharmacevein... tous de dysemeas kai mesoos ensarcous cato. *4. Aph. 6. & 7. G. moching Compend. Instit. Med disc. 5.*

IF I had not found the Reviewer a pretie round and plumpe Gentleman in blacke, I might have misse-thought the habit of his bodie and conformation of his parts, facilitating with some pleasure the operation of his physike, to have enamourd him with the otherwise undecent, metaphore of *a vomit*; But Hippocrates præscribing to his constitution (as I take it) the other method for dejection of his humours, I recollect with my selfe a triple cause that might at this time create his distemper, & in his penning force out this floud of gall upon his paper 1. His late fruitlesse voyage by sea might still sticke in his stomake, having before been for many yeares accustomed to none but land *waves* of his railing, the raging tumults and madnesse of the people. 2. A violent agitation of his bodie, the sixe Scotish Iehu's in zeale to the cause coaching it much too furiouslie about the Countrey. 3. The abominable sight of his Majesties hand to diverse papers, denying the very subject of this chapter, the taking, injoining, or tolerating of the *Covenant*. So a Doctour in the facultie nearest hand instructs me.... *vomitum vulgò concitare traduntur.... violenta & vehemens corporis agitatio, insueta per mare navigatio.... imaginatio & intuitus rerum abominabilium.* Beside the pleasing sent of an Irish designe then in hand might offend him, which is a fourth cause he addes and I end with, *Odor rerum fœtidarum &c.*

As to the substance of the chapter, wherein his Lordship hath taken the Palladium of Presbyterie, (without which the successe of his other attempts had been nothing) the Reviewers stratagems (for strength

strength of reason he brings none) are unlikelie to rescue it. The Bi-
shop is very sensible how deep the conscience of an oath stickes in
men whose hearts are not hardened against religious impressions.
And how perjurie is abhorred among heathen, who have conscien-
tious feare of punishment from their God, and a politike one too of
shame before men. To undeceive therefore such as fondlie fancie
because their hands were lift up, that their covenant's with hea-
ven: And because their eyelids are open, that they walke not *in
darkenesse* and *the shadow of death*, He brings them first the reliefe of se-
veral propositions, which when drawn out, will appeare to be these.
All oathes, vowes & covenants are not binding, it being customarie among
men to make the same bonds serve for iniquitie as justice & tie up se-
cret conspiracies with the publike ligaments of communitie & peace.
2. *Those that are not obligatorie may be broken*, viz where a greater judge-
ment solveth the fallacie of a lesse or a beter conscience seekes to
reduce & rectifie a worse. With what other false knots men are foo-
lishlie entangled he demonstrates by the slight wherein the Covenant
hath catch'd them. Their deliverance is this, if they will accept it
from the hands of unquæstionable truth. *That Covenant which is devised
by strangers to the dishonour of a Nation, imposed by subjects wanting requisite
power, and that aswell upon their Soveraigne as equals extorted by just feare of
unjust sufferings, is not binding. But this is that Covenant.* Ergo. The ma-
jour thus put in forme the Reviewer will hardlie grant, and yet da-
res not denie, but sets his foot upon I know not what *weakenesse* and
falsitie of the Minour, *the Commissioners of the Parliament of England*, as
he calls them) being among the number of *the first and onelie fra-
mers thereof*. He must be wiser then Solomon that can know *the way
of a Serpent upon a rocke*. Yet the Presbyterian Scotish subtilitie is not
such, but that we may see whence, if not by what gyres and uncer-
taine sinuations, it came about, and he that meetes it at Westmin-
ster may welcome it from Edenburgh, if he likes it. Leagues and
Covenants are no usuall abasement of English allegeance, such cop-
per coyne hath been no where so currant as since Knox was Mint-
master in Scotland, whose original inscription With the image of
his rebellion is propagated in this counterfeit, as he that delights in
such medalls may see if he compares them. This for the thing. For
the persons I denie them to be *Commissioners* on either side, no King,
nor Clergie legallie assembled deputing them to that purpose nor in-
deed any of the Laitie but Rebells. They that gave life to it, *Lords,
Commons*, or what you will, or *wheresoe'r assembled*, were in the very
act Traitours against the King and so no part of a Parliament in the
Kingdome. Whither they are called by His Majesties writ to consult
about the defense not to covenant the destruction of the Kingdome

Vn lawfull Covenants not to be keept.

Ouc epiorkeinphoben menous tenta para toon theoon timwrian, kai ten para tois anthropois aischynta.

Egar ouc omeitai, e. hotan omnysin enorkesei.

Per hoc juramentum spirationes & conjurationes & pleraque in iqua & aqua confirmari solent Cardan.

Tere'in auton ten chreian en tois anagkaioithama kai timiois. Hieroel in Carm. Pythag.

Prov. 30. 19. *Cove-*

and Church. The *lawfulnesse* of whose *constitution* and *authoritie* was no farther *acknowledged* then it was *lawfullie* used, and in that act absolutelie disclaimed, the King sending for them onelie to discourse and treat with himselfe, not to dispose and ordaine, or enact any thing without him. Therefore these men, thus acting upon the præcedent advice and præscription of *strangers*, foysted *a Covenant devised by strangers*, howsoever factiouslie denison'd in that Court. But how *strange* the advice was will appeare beter by true storie then probable divination, which being sent me in a leter from one well acquainted with these affaires of his owne countrey. I will faythfullie communicate as it came unto my hands.

When the Commissioners came downe from the Parliament with their letter subscrived be some Ministers shewing that their blood was shed lyke water upon the ground for defense of the protestant relligione and the letter being red in the Assembly had no uther answer bot this. *Gentlemen wee are sorie for your case, bot there is one thing in your letter, Yee say yee fight for defense of the reformed relligione, yee must not thinke us blind that wee see not your fighting to be for civill disputes of the law, wherewhith wee are not acquante. Goe home and reconcile with the King, hee is a gracious Prince, hee will receive you in his favour; You can not say it is for the reformed relligione, since yee have not begun to reforme your Church, yee had thryven better, if ye had done as wee did, begun at the Church, and thereafter striven to have gotten the civill sanction to what yee had done in the Church, wee can not medle betwixt his Majestie and you.*] Few dayes after, Sir W. Ermin, Master Hamden with the rest were invited by some of their friends to make a new addresse to the Assembly; their friends in the Assembly (after a second desire of a more gracious answere) propounded this. [*Will yee joine in covenant with us to reforme doctrine and discipline conforme to this of Scotland and yee shall have a better answere,*] Sir W. Ermin & the rest answered (that they had not that in their instruc-

nants ordinarilie minted in Scotland not in England.

Nor can such after-contracts devised & imposed by a few men in a declared partie without my consent and without any like power or præcedent from Gods or mans lawes &c. Εικ. Βασιλ. *Ch.* 14. *proquebus arduis & urgentibus negotijs statum & defensionem Regni nostri Angl. & Eccles. Anglie concernentibus .... Cum Prælatis Magnatib. &c. colloquium habere & tractatum. The extract of a letter-*

ſtructions, bot thanked the Aſſembly & ſayd they would repreſent it to the Parliament of England) the friends in the Aſſembly told them [*there would be much time looſed ere they could go to the Parliament for their reſolutione and thereafter to returne to Scotland and draw up a ſolemne league and covenant the danger was great and they were not able with all their forces to ſtand two moneths before the Kings armie bot we ſhall draw it up here and ſend up with you ſome noblemen gentlemen & Miniſters that ſhall ſee it ſubſcribed,*] which was done.

ſhewing by whom the Covenant was deviſed.

To proceed your Rebell-*Parliament deſires*, beſide what may be gatherd from your papers, were not, as I have heard, very humblie præſented by the perſons many times that brought them. And when your ſmootheſt language is gloſſed upon (as beſt it may be by your rude militarie Interpreters at more diſtance your negative will not hinder them of being *impoſitions* rather then *ſupplications*. *Religion and liberties in all the three Kingdomes* were very ſufficientlie *ſecur'd* by the lawes. Scotiſh *Presbyterie* is no *religion* but *rebellion* in the principles, and the *libertie* taken by it is *licenſe* befitting no ſubjects, and therefore not to be *deſired of a King*. For which if ſuch a covenant or oath is but *one maine peice of ſecuritie* (as you confeſſe) I leave to be judged if any judgement can comprehend the other *maine peices of vaſſalage*, for your ſafetie, you yet farther expected from the crowne. An *authoritie to crave* many leaves a libertie to *refuſe*, and be of no ſufficience to impoſe upon the ſubject ſo long as *during the contenuance of the Parliament*. Nor can you ſhew that *unconstroverted law* which gives validitie to an ordinance *controverted* by the King, who aſſumes no power of politike impoſsible conceſsions, ſuch as treaſon, felonie & breach of peace are by name with us, & *covenanting* is ſuch when againſt the Kings conſent.

The Rebells deſires were impoſitions.

Nullum privilegium Parlamenti concedi poteſt propoſitione felonia aut ruptura pacis. 17. Ed. 4. Rot. Parl. num. 39.

The laſt part of the demonſtration is too true, and ſo farre *dishonourable* as it blazons the cowardize of men well principled in their religion to God and loyaltie to their King, who for the benefit of a litle freſh aire out of priſon, and a titular intereſt in an eſtate, the revenues whereof muſt be exciſ'd, contributed, fift parted, twentieth parted and particulated into nothing at the pleaſure of the blew-apron'd men in the Citie, and Committee plowmen in the Countrey, would deſperatelie caſt their ſoules into the guilt and curſe of a covenant which they utterlie deteſted, and their perſons into the ſlaverie of proud, ſinfull unreaſonable men, whom before it may be they fed

The Covenant diſhonourable to the Engliſh.

The nullitie of it.

with their charitie and commanded. The nullitie of this oath upon *the difference of heart and mouth*, is demonſtrable, The very taking it being ſo farre from obliging to be kept, as it ſubjects them to the judgement of God, becauſe not done in *truth* nor in *righteouſneſſe*. Iſai 48. *Nec vero ultra quam conſenſum eſt juramentum operatur ſecundum ipſum, quæ tunc actus deficit in ſubſtantia, deficiente conſenſu, quem defectum juramentum minimè ſupplet* Say the lawyers. And he that ſweares to commit ſacriledge and murder is as much bound by his oath, which I would faine heare Maſter Baylie dictate from his chaire againſt them when they tell him, *Iuramentum non eſt vinculum iniquitatis*. The *eſpecial* aggravation which he drawes from the Biſhops ground is as *eſpecial* a *lie*, and as evident a *falſhood*, as ever came out of the mouth of man, & an irrecoverable ſhame to the whole Presbyterie. That a Miniſter, Profeſſour, their great champion & commiſsioner ſhould utter it, when not one in the *penaltie of two pence* hath been threatned, but of *ſequeſtration* and *impriſonment* hath been executed upon thouſands, and beſide theſe, (becauſe ſome particular muſt be inſtanc'd) upon neare 100. fellowes of Colledges in one weeke *banishment* out of the Vniverſitie of Cambridge, this I can beſt juſtifie being one of the number. Which was a leading caſe to Oxford, when in their power, and *the feare of unjuſt ſuffering* they threatned, her firſt argument againſt their covenant. Therefore let us leave the *dishonour* we were ſpeaking of where we found it, upon the head of our *Nation* in part, who degenerated ſo farre as to take a covenant from the hand of ſtrange rebells, no otherwiſe *their brethren* then in the in quitie of maintaining hypocriſie and licenſe, both which they ſee with their ſelves now in thraldome to Atheiſme and a mercenarie ſword. And beare about them the marke of Gods vengeance in the ſight of us who ſurvive to magnifie him in his juſtice, ſaying, *Juſtus Dominus in omnibus viis ſuis & ſanctus in omnibus operibus ſuis.*

Ioan. Gutierrez De Iuram: confirm. part. 2. cap. 2. ex Alciat.

The Reviewers. Abominable falſhood.

Iudic. Oxon De ſol. lig. ſect. 2.

Pſ. 145. 17.

The Biſhops ſecond demonſtration need be *no better then the firſt* whereby you are convicted, as bad as it is, you dare not venture upon halfe of it, but like a cunning old rat that hath before been catch'd by the taile in a trap, will be nibling at the baite, but not enter too farre with his teeth for feare his head goe for't next. This makes you ſo tender of dealing with the majour, which if not well *caution'd* why doe not you denie it or attacke it on that ſide which you gueſſe weaklie guarded? You pervert the minour, though litle to your advantage. The Biſhop ſayth not *that in the Covenant you ſweare the latelie deviſed diſcipline to be Chriſts inſtitution*, but that you gull men with it, as if it were ſo impoſing upon them the ſtricteſt oath to engage their eſtates and lives in the præſeruation and propagation of it, which is

Covenanters take the Diſcipline for Chriſts inſtitution.

as

as much as can be required for *Christs inſtitution* or *Euangel*, a title as ſtrange as you make it, often given your Diſcipline which allreadie I have touchd at. Yet becauſe here you ſo confidentlie put us upon *the words of the Covenant*, ſomewhat not much unlike what the Biſhop imputes I finde in the præface... *having before our eyes the glorie of God, and the advancement of the Kingdome of our Lord and Saviour Ieſus* Chriſt.... whereby I charge your meaning to be the Presbyteriall Government of your Kirke, if not, I require you plainlie to denie it, and to ſend me this propoſition ſubſcribed by your hand. *The plat forme of Diſcipline to which we ſweare in the Covenant, is not Chriſts inſtitution.* Eſpeciallie ſince your General Aſſemblie 1642. hath ſayd. That *the Reformed Kirkes doe hold without doubting their Kirke officiers and Kirke Government by Aſſemblies higher and lower &c to be jure divino and perpetual.* Your brother-Presbyters in England. *That Presbyterian Government hath juſt and evident foundation both in the word of God & religious reaſon.* And the præface to the Engliſh Directorie telling you, That *their care hath been to hold forth ſuch things as are of divine inſtitution in every ordinance.* Were it not to tire out my Reader, I could ſhew this to be your language ever ſince your Diſcipline was framed, & thought ſo neceſſarie a truth that your denial muſt make Chriſt not ſo wiſe as Solon or Lycurgus, if he left it as a thing mutable by men, or now after ſo many ages of his Church to be put to the vote in their Parliaments and Synods. So ſayth a friend of yours in theſe words. *Equidem non novi, neque credam Chriſtum, qui Dei ſapientia fuit, rempubl. ſuam quæ omnium eſt perfectiſſima, arbitrio ſtultorum hominum reliquiſſe agitandam.... quod ne Solon quidem aut Lycurgus aljuſve quis pium Legiſlator paſſuretur.* For that and the reſt of your religion your Confeſsion of faith ſayth. *That you are throughlie reſolved by the word & ſpirit of God, that onelie is the true Chriſtian fayth &* Religion *pleaſing God &c.... Gods æternal truth & ground of your ſalvation.... Gods undoubted truth and veritie grounded onelie upon his written word.* Nay afterwards you *proteſt and promiſe with your hearts under the ſame oath &c that you will defend the Kings perſon and authoritie in the defenſe of Chriſts Euangel and libertics of your Countrey,* which is (or if it be not ſpeake) the ſame with *Religion and liberties* in your league. Beſides all which otherwhere you blaſphemouſlie compare both your confeſsions with the old Teſtament and the New. That which followes wherein you moderate the firſt article of your Covenant, impoſing an *endeavour to reforme* onelie *according to the word of God*, with out introducing *Scotes Presbyterie* or any other of the *beſt reformed*, unleſſe it be found according to that paterne, though it ſerved to palliate all blemiſhes and deformities that were in it; To invite poſsiblie, ſome well meaning people into your fraternitie, who like harmeleſſe bees reliſhing that ſweetneſſe, litle thought

Anſ. to the Declar. by the Parl. angl. Aug. 25.

Let. to the Gen. Aſſemb. S. Iul. 22. it. 4°.

Vindic. Ep. Philadelph. Proteſt of the Noblemen, Barons &c. 1638.

According to the word of God, *a more dubious & frivolous limitationing the Covenant then heretofore in the oath for Epiſcopacie.*

what poyſon they left behinde for other venemous inſectiles to ſucke out; To furniſh others with an excuſe (a petiful one) for uſing ſo bad meanes to ſo good an end and when it undeniablie proves the contrarie (the ſame it may be they intended) crie they were miſtaken though now they can not helpe it; Yet it may be ſhewed to be a dubious & frivolous limitation, the ſame commendation your friends gave it when tranſlated into an oath tenderd in behalfe of Epiſcopacie by the King, Firſt infirming that member, and ſo far diſinabling it from bearing part in the mater of an oath, as ſubiection is required unto the reforming power in a Church. Secondlie, Quitting all that ſwore it of their engagement every moment, if they ſee clearlie, or judge erroneouſlie, your reforming Principals to digreſſe from that path. Thirdlie, either ſuppoſing your reformed religion in Scotland to be allreadie conform'd to that paterne, or elſe enjoining to ſweare contradictions. Laſtlie, If leaving every man to judge what is according to the word, and to endeavour according to that judgement, impoſing an oath productive of confuſion there being as many mindes as men, ſcarce two united in one touching *Doctrine*, *Worſhip*, *Diſcipline* and *government*. The firſt might be illuſtrated & argued from the fallibilitie and uncertaintie in the Reforming power, a maim'd Parliament & an illegitimate Aſſemblie then ſiting, whom I could not be aſſured to have the ſpirit of God ſo illuminating their mindes, as whereby jointlie to judge the ſame reformation acc rding *to Gods word*. Secondlie as uncertaine ſhould I bee, ſeting aſide all partialitie and paſion, that they would declare what they ſo judg'd, againſt many of whom, if not the moſt having a well grounded præjudice, (whether juſt or no maters not if not know'n to me) I could not ſweare *de futuro* a conformitie to their acts. In which caſes wiſemen adviſe us to abſtaine.... *Ten apochen ton omnynai profaſsei peri toon endechomenoon, kai aoriſton tes ecbaſeoos echontoon to peras.* Hierocl. in Carm. Pythag. and *Iurans præſumitur certioratus & deliberatus accedere ad actum ſuper quo jurat*, ſayth the Lawyer. The ſecond is ſtrengthned ſufficientlie by your words which oblige the Covenanter no farther then he findes your great worke proceeding *according to Gods word*. The ſucceſſe whereof if no beter then in your Diſcipline and the Directorie, will keep no man in his Covenant, Gods word præſcribing many parts of neither. The Third is evident from the very clauſes in the article, where firſt an oath muſt be taken *to præſerve the reformed religion in Scotland*, which if not *according to Gods word*, is contradicted in the next that enjoines reformation onelie *according to the word* And if it be then that is it wherewith a uniformitie muſt be made, and yet you tell us there is *no ſuch word*, *nor any ſuch mater in the Covenant*, About the laſt

1548. *Miniſtri Regia authoritate compulſi aut ſubſcribere Epali tyrannidi, aut in carceres aut exilia abire. Multarum miniſtrorum tunc ſe prodidit imbecillitas inſtauratæ Eccleæ tyrannidi homonymus ſubſcribentiam adjecta limitatione ambigua vel potius futili nempe ſecundum verbum Dei &c. Ep. Phil. Vind. Jo. Gutierrez De Iuram. Confirmpar. 1. cap. 71. Sum. 5.*

laſt let every man ſpeake his minde as freelie as I ſhall mine. That I hold no Presbyterian government, Scotish or other, *according to Gods word* That I have read of much diſſenſion among your ſelves in former times, and heard of ſome in later. That all Papiſts: all orthodoxe perſons in the Church of England are jointlie for Epiſcopacie in the order, as according to Gods word and ſeparatelie for it in the juriſdiction and diſcipline, neither holding all parts of it exemplified in the word, & ſo not applicable unto it, & both not the ſame extenſive particulars in the ordinance and exerciſe of the Church. Beſides ſuch as you call Socinians, Sectaries, & ſeparatiſts, whether individual or congregational. All which having diſtinct opinions of *Doctrine, Worship, Diſcipline* and *Government according to the word*, if not concentred in the ſenſe of the Houſe or Aſſemblie but left to their ſeveral endeavours, are ſworne among them to delineate a pretie implicated diagramme of a Church. But for a farther anſwer to this article of your covenant. I remit you to the ſolide judgement of the Vniverſitie of Oxford. As likewiſe to that of ſeveral learned men in the Vniverſitie of Cambridge, who joined in one minde, & publiſhed their refutation of the whole treacherous league A. 1644. Onelie I muſt adde what perſons of knowledge & integritie ſay they will make good. That your Covenant came into England with ſome ſuch clauſe as this. *We ſhall reforme our Church in doctrine and Diſcipline conforme to the Church of Scotland.* Whereof Maſter Nye & his Independent friends fairlie cheated you, making that be raſed out and this inſerted which we treat of. By which tricke they have pack'd Presbyterie away, and yet pleade with you in publike, That they ſtill keepe the Covenant and goe on to reforme according to Gods word.

See Surv: of the prat. holie Diſc.

Vid. Diſcuſ. Eccles. Diſc. Rupel. edit. 1584.

The ſecond ground of the Biſhops demonſtration is no evident errour, it being an *evident truth*, That the principal Covenanters, Noblemen, Gentlemen and Miniſters in Scotland proteſted to Marq. Hamilton His Majeſties Commiſsioner 1638. when it was objected that their Covenant with their new explication was different from the ſenſe of that 1580. becauſe it portended the abolition of Epiſcopacie. *That it was not their meaning quite to abolish it, but to limit it*, holding out in the moſt material point an *identitie* between them. That *they aſſured many who made the ſcruple, and would not have come into their covenant, unleſſe they had ſo reſolv'd them. That they might ſweare the ſame confeſsion, and yet not abjure Epiſcopal government, which the three Miniſters in their firſt anſwer to the Divines of Aberdene poſitivelie affirmed.* That thus they abuſ'd many, with an *appearance of identitie in the matter and ſimilitude in the end.* And themſelves frequentlie confeſſed that this Covenant was nothing but that general one applied to the particular occaſions at that time. It is as certaine that

The Covenant how the ſame with that of K. I. 1580.

K. Ch: 1, Larg: decl: 1639: pag: 177:

that the Covenant of the Rebells in all the three Kingdomes 1643. was held out at leaſt to them in Scotland that toke it, to be the ſame with that they toke before, otherwiſe then as it muſt be againe applied to a conjunction with their brethren of the other two Kingdomes. Nor was there any other new emergent cauſe, nor was that one for any new Covenant (and *you are not to multiplie ſolemne oathes and Covenants*, you ſayd, *without neceſſitie*) Nor is there in this the ſenſe of any one clauſe that is not in the other as it concern'd your owne Nation. And the enemies with their practices, againſt whom and which you fram'd it, you profeſſe to be the ſame, though now increaſed, in your præface. All which have elements enough, beſide an airie *fancie*, to make up your groſſe errour or affected fatuitie in denying ſo demonſtrable a truth. Yet that notwithſtanding this impoſture there is a real difference in the triplie reſpect which the Biſhop ſpeakes of was never hitherto denied (as I know) by any Epiſcopal writer which are many that occaſionallie have mention'd it. So that his Lordſhip *cuts not his owne vine* but your fingars that will be medling with his worke, for which he may expect and will have due *thankes* from *his friends* that rightlie underſtand him. For howſoever indeed that ſhort confeſsion was at firſt not onelie draw'n up by the Kings command, nor freelie ſubſcribed with his hand, but obtruded violentlie upon him being deviſed by a partie of ſeditious male-contented Noblemen and Courtiers (made ſuch by the Clergie that were worſe) againſt Eſme Earle of Lenox, who they hoped by this teſt would be diſcovered to be a Papiſt, Yet the King made a very good vertue of neceſsitie, and ſince he muſt impoſe it firſt upon his familie and afterward upon his ſubjects, being ſupreme could and did it in his owne ſenſe, though it may be, oppoſitie to theirs that made it, the ambiguitie of the words tolerating both. To which, in that ſenſe, he præfixed his Royal authoritie, whereas your later Covenant in yours was abſolutelie againſt his ſonnes. That in his ſenſe was for the lawes of the Realme, the præſervation of Epiſcopacie, This againſt them for its utter extirpation. That to maintaine the religion eſtabliſhed, which he did to the uttermoſt of his power. This to its deſtruction which it is in effecting, though it ſpoiles in the caſting that golden calfe you intended to ſet up. So that *the words themſelves* which doe not more *flatlie contradict* the Biſhop, then they are *contradict* by your workes, are not ſo *expreſſe* for *the Kings authoritie*, *the law* of the realme and *religion* eſtabliſhed, and wherein they are, ſuch an abſtruſe meaning have they, as he that takes your league is *ouos agoon myſteria*, the dull creature that ignorantlie caries all the myſteries of your iniquitie on his backe.

Proteſt. 24. Kings Proclam. 1638

How it differs from it.

In

In the next paragraph is nothing but a branch or two of your former wild discourse, & therein a nest of small birds chattering what we often heare to no purpose, or never to lesse then here having no significancie at all in answer to the Bishops *Memento*, which recognizeth Q. Elizabeths indulgence, to whom your prædecessours scraped and whined for militarie assistance & (to say no worse) undeservedlie had it *without imposing the Discipline of England*. Whereas you (to use the words of K. Ch. 1.) *are not to be hired at the ordinarie rate of auxiliaries* [much lesse borrowed or bestowed] *nothing will induce you to ingage till those that call you in have pawned their soules to you*. The *Discipline & Liturgie* (which you quarell with some times because different from the English) was *obtruded upon you by no other craft and force* then a plaine legal injunction, Deliberated on from the time of K. Iames's investiture in the crowne of England, approved in a general Assemblie at Aberdene 1616. (the Liturgie I meane, the Discipline having been received long before) read publikelie in the Kings chapell at Haly-rudhouse ever since the yeare 1617. not onelie without dislike but with frequent assemblies of the Conncel, Nobilitie, Bishops and other Clergie, Iudges, Gentrie, Burgesses, women of all rankes. In several other places in the time of K, Ch. 1. The alterations (which were not of such moment as to be met with opposition) were partlie made generallie approved by the Bishops and principal Clergie in Scotland, who in the exercise of it were injoined to proceed with all moderation, and dispense with such for the practice of some things conteined in the booke, as they should finde either not well perswaded of them, or willing to be informed concerning them, or did hope that time and reason might gaine a beter beleefe of them. How otherwise your Discipline was obtruded upon the English, what free long and deliberate choyce they used (beside the sighes and groanes of many pious soules hurried into prisons or dissperſed in a miserable exile) your owne Scots Cushi shall beare witnesse. Who, out of no ill meaning to your cause, reveales the truth of your tyrannie from the beginning.... That upon your second coming in it was, when some of our Nobles tooke occasion to supplicate for a Parliament, which the King *scarce durst denie* for the Scotch armie, nor the perpetuitie of it afterward for no other reason.... That when it came to armes the Scotes could not sit still in conscience & honestie whereupon they sent a Commissioner from their Synod to the English Parliament 1642. to move them to cast out Bishops, Then others to the King at Oxford to signe all propositions, which because he would not doe, they resolve to assist their brethren against him, whom they call *the common enemie*. The formalitie of an invitation was used

Epiphyllides taut esti kai stomylmata chelidonoon momseia.

Etz. Burlh. Ch. 14.

K. Ch. 1. Larg. decl. p. 15. &c.

The English Discipline long since setled by law in Scotland, and the Liturgie there used

The Pr. Scotish never so in England, but obtruded. Mot. Brit.

Vix audebat rex eis de postulato ab nuere propter Scotos &c. p. 28.

Vocationem lubenti animo amplectuntur ut pote ad idem prius proclives pag. 4.

used to this purpose, but their inclination and resolution had past'd before. And indeed your Assemblie 1642. confess'd an obligation lay upon them to encourage and assist so pious a worke, but not as you doe here onelie out of brotherlie concernment, but for securitie of yourselves, because without it you could not hope for any long time to enjoy your owne puritie & peace, which had cost you so deare.

Answ. to the let. sent by the Ministers of Engls Aug. 5.

The Bishops following grounds, which he makes good to be demonstrative, doe not therefore betray *the weakness* of because they adde strength to the præceding. What *wind* is in them you *follow* too fast *after*, and *feed* as greedilie upon as *Ephraim* on *the East*, which turnes to the same bad nourishment in you both, *increasing lies* and somewhat else which you may reade Hose 12. 1. And were *the softest hand* insensible of their substance, they would præponderate your answers

Ps. 62. 9.

which are as *deceitfull upon the weights* as he that made them, and *altogether lighter then vanitie it selfe*. For not a proposition is there in prosyllogisme or syllogisme that is seemes you can denie, though you scarce any where shew ingenuitie to grant. For *the second*, which you thinke so hard *to prove* let it be adventur'd thus. *He that by covenant disposeth of himselfe and armes contrarie to the eſtablished lawes, which by the Kings right in him he is obliged to maintaine, disposeth of them against that right. But every Covenanter disposeth* &c. For the eſtablished lawes enjoine him to defend the Kings person without limitation or reference to religion, at least not to fight against it, which the Covenant by your practike interpretation doth oblige to. Where *the power of the Militia resides* His Majesties unanswerable Declaration for the Commission of array will best satisfie you. And himselfe tells you trulie *it is no lesse his undoubted right then is the crowne.* In the exercise of it though the Parliament be not excluded, yet their power is never legallie considerable but when they are, as the bodie with the soul, *in statu conjuncto* with the King. *Defense of liberties* hath no *law* to arme them against *prærogative*, nor is there a *cause imaginable* impowering them to *take up armes against a partie countenanced by the Kings præsence* which can be according to no *law* but what is call'd such by rebellious people that offer violence to *Royal right*. If any such there be, let us have but one impregnable instance and we'll shake hands. I beleeve you are not much in love with that old custome of the Frisians, long before they became Presbyters, who chose their Earle carying him upon their bucklers, and crying alowd, *Hæc est potestas Frisiæ*. You can now adayes beter indoctrinate them according to the custome of your faction, when prævalent, which is to admit no new King but at the swords point and there to keepe him, crying after this maner, or some-

The power of the Militia is the Kings.

Ειχ. Βασιλ. Ch. 10.

H. Grot. lib. De Antiq. Reip. Batav.

ſomewhat like it, in your proclamational libells, *Hæc eſt libertas Presbyteriales Scotiæ.* Yet your Commiſsioners when in the mood can præſent the hilt to his hand, and argue with both houſes, as they did upon the new propoſitions, why the power of the *militia* ſhould be in the crowne asking. *How Kings otherwiſe can be able to reſiſt their enemies and the enemies of the Kingdome, protect their ſubjects, keep friendſhip or correſpondence with their allies....* aſſerting that *the depriving them of this power rootes up the ſtrongeſt foundations of honour and ſafetie which the crowne affords, & will be interpreted in the eyes of the world to be a wreſting of the ſcepter and ſword out of their hands.* So that *the Biſhops friends* may take from yours aſwell as from him the ſame demonſtrable concluſion he layd downe, And this for all *the Kings acknowledgements*, which was never any of the Parliaments joint intereſt in his authoritie againſt his perſon, which is the true caſe though you ſhamefullie conceale it. Nor did His Majeſtie ſo *put the whole Militia in their hands* as to part with his right when he bound his owne from the exerciſe, Nor was he ſure he was not or might not ſeeme to be *perjur'd* for his courteſie (which all Kings will not hazard) though he layd the *guilt* or *diſhonour* at their doores, whither God hath brought allreadie a portion of their juſt puniſhment that conſtraind him, ſaying. *I conceive thoſe men are guiltie of the enforced perjurie (if ſo it may ſeem) who compell me to take this new and ſtrange way of diſcharging my truſt by ſeeming to deſert it, of protecting my ſubjects by expoſing my ſelfe to danger or diſhonour for their ſafetie and quiet.* Therefore what *thoughts* he had of your parties *medling with the Militia* may be beſt judg'd by his words. How great invaſion in that kinde will ſtate *rebellion* in a *Parliament*, when there's any (as there was none, at that time nor ſince) ſhall be told you when the Biſhop gives you occaſion to demand it. Or if you can not ſtay ſo long, I muſt ſend you againe to the judicious Digges to ſatiate your too curious and greedie appetite of ſuch fare as will not well be digeſted in many ſtomackes. To the *nulling your Covenant by His Majeſties proclamation* you ſay nothing becauſe it ſeparates him from the partie to which you attribute all malignance, and you know you can not ſecurelie medle with him but in a croud.

Anſw: to both Houſes 1647.

Eik. Baſil. Ch. 10.

In the Biſhops ſecond demonſtration we muſt be beholding to you for giving what you can not keep with any *credit* which more awes you then *conſcience*. *That where the matter is evidentlie unlawfull the oath is not binding.* The *application* of which up to your covenant will be juſtified when brought to the touch by Gods lawe or the Kingdome's. But you firſt ſummon it before *reaſon*, which helpes you with no rule. To lay aſide what might be otherwiſe rectified, were there cauſe for't. Nor any evidence that *the burden of Biſhops and ceremonies was ſo*

Bishops and ceremonies no burden.

heavie as to presse you into the necessitie of a Covenant. This his Lordship *need not offer to dispute*, since the King ever offerd a regulation of that order and those rites by the primitive paterne wherein it otherwise differed then in a necessarie, innocent compliance with the politike constitution of his Kingdome. And the Church had render'd all rational satisfaction aswell for the *ceremonies reteined* as those *aboliſh'd*. And both by particular men most eminent in learning and judgement had been unanswerablie maintained in every *graine* or *scruple* that could be quæstion'd or complaind of. Yet the præsent government, how light soever, is burdensome especiallie to men that looke for advantages by the change, And the worst of men can seeme as serious in *complaint* as if their vertues had been the onelie martyrs to crueltie, and the very common hackneyes for oppression. *Quid reliqui habemus præter miseram animam* came out whicha sad sigh from Catiline before his bankrupt Comrades, who had left no such subject for rebellion to rhetoricate on, if their lives had been as good pawnes in the midst of their prodigalitie as their lands. This your method of reformation, whereof the Bishop *complaines* for which you plead *custome*, failes not onelie in the maner but of the power, the most material requisite to effect it. And *the high path way* is not so *ordinarie* as you can name the Parliament that ever trod in it before, *We* in England *having no such custome*, *nor* indeed any where *the* true *Churches of God* as to alter religion and government without the King. To your quæstion which ever shelters fraud in universals, I particularlie answer and to our purpose 1. That *the Houses of Parliament are not to begin with an ordinance for a covenant or oath*, *to change the lawes of the Realme to aboliſh the Diſcipline of the Church and the Liturgie lawfullie eſtabliſhed*, *by the sword* (which are the Bishops words) *before the Kings consent be sought* to that beginning, much lesse when his *dissent* is foreknow'n of that and all proceedings in that kinde 2. *An ordinance of the Lords and Commons* (without and againſt the King) *is no good warrant to change such lawes during the sitting of the Parliament* 3. No *law* nor lawfull *custome* of England debarres *the King by dissenting to stop that change*. Untill which three assertions be refuted in law, it will be needlesse *to debate the qualifications and exceptions*, which can be none of moment in this case *against the Kings consent requisite to turne an ordinance into a law*. But you take His Majesties concessions to have prævented all can be sayd *in the præsent case*. *Behold you that kindled the fire* in his breast here *compasse yourselves with the sparkes* of his consent which charitie would have suffered to exspire with the breath that brought them forth, or buried in his ashes which they made. Yet can not you *walke by the light of this fire* unto the full accomplishment of your ends, His successour being not yet con-

See Treat. of Cerem. before Com. prayer booke Hookers Eccl. Polit. Dr. Tayl of Episc.

Bishop Andr. let. to Molin. &c.

To paronaci bari tois hypecoois. Thuc. Salust. Bell Catil.

Parliament can not reforme without the King.

Isai. 50 11

The concessions of Ch. 1. not so large as prætended.

conveighd into any ſuch place as Holmebye or Carisbrooke Caſtle where you would have him, ſome ſuch fatal hæreditarie confinement being the faireſt apologie (if any) when he ſhould ſubſcribe ſo many of your unconſcionable deſires, and write after his Father in the extremitie of misfortune, who as litle intended what himſelfe accounted his failings for his copie, as he deſired his undeſerved miſeries ſhould be a patrimonie tranſmitted to him by your hands. As to *the obtaining of what is lacking*, your *way* is not ſo *faire*, in which viſiblie lies the ſame *Scripture*, *Antiquitie*, *law*, *reaſon*, *conſcience* and *honour*, which heretofore hindred your journey to the end of your hopes, the obtaining His Majeſties plenarie conſent. Who did not *agree to*, if you meane *approve of the rooting out Epiſcopacie in Scotland*. That he gave ſo much way to ſuch wild boares as were in your Presbyterie to doe it, he afterward repented, and you rewarded him not ſo well, as that his Royal ſonne ſhould be encouraged to purchaſe ſorow at ſo deare a rate. 2. He was not *willing* although he *yeilded* to have them *put out of the Houſe of Peeres in England and Ireland*, out of a generous ſcorne of your uncharitable *ſuſpition* that he would have them there onelie becauſe he was *to make uſe of their votes in State affaires*. 3 He *diveſted them of civile power*, hoping to perſwade ſuch as your Lay Presbyters, by the objections made againſt them, out of the *Eccleſiaſticall* which they more irrationallie uſurped. 4. He *joined Presbyters with them for ordination*, becauſe he found it before ſeldome adminiſtred without them. But he never made them coordinate in, nor æquiparticipant of that power. *He joined them for ſpiritual juriſdiction, as being a fit meanes to avoyd.... partialities incident to one man. And tyranne which becomes no Chriſtians, leaſt of all Churchmen.* And thirdlie *to take away from them the burden and Odium of affaires*, which was a courteous diminution in ſuch times. How ſacrilegiouſlie you rob the Temple of Memorie of the pillar he ſet up in the period of your Treatie, and erect in the place an impious calumnie of his *abolishing Epiſcopacie totallie, name and thing* will be ſeen by part of his inſcription or ultimate anſwer to the Rebell Commiſsioners paper about the Church. The words are theſe.... *His Majeſtie doth againe clearlie profeſſe, That he can not with a good conſcience conſent to the total abolition of the function, and power of Biſhops, nor to the intire and abſolute alienation of their lands, as is deſired, becauſe he is yet perſwaded in his judgement that the former is of Apoſtolical inſtitution, and that to take away the later is ſacriledge..... And if his two Houſes ſhall not thinke fit to recede from the ſtrictneſſe of their demands in theſe particulars, His Majeſtie can with more comfort caſt himſelfe upon his Saviours goodneſſe to ſupport him and defend him from all afflictions, how great ſoever, that may befall him, then for any politike conſideration, which may ſeeme to be a meanes to reſtore him, deprive himſelfe of the inward tranquil-*

K. Ch. 2. *not obliged to confirme them.*

Exc. Basil. Ch. 17.

Ibid.

Nov. 18. 1648. *at Newport.* K. Ch. 1. *immoveable from Primitive Epiſcopasie.*

Εικ. Βασιλ. Ch. 17. Answ. Nov. 18. 1648 Newport. Nov. 20.

quillitheof a quiet minde. And some of his last words were. *I am firme to primitive Episcopacie, not to have it extirpated, (if I can hinder it)* He sayd indeed, that by his former answer he had totallie *suspended* Episcopal government for three yeares, & after the sayd time *limited* the same in the power of *ordination* and *jurisdiction*. Which the Commissioners he dealt with so litle thought. *Tantamont to a perpetual abolition*, that they sayd *it met not with their feares, nor could prævent the inconveniences which must necessarilie follow upon the returne of Bishops, and the power which he reserved to them after that time. For that a Bishop so qualified as his Majestie expressed should rise againe* then they declared *whollie in his choyce unavoydable by Parliament, if they agreed not*. But behold a pretie peice of æquivocation (call'd Anti-christian Iesuitisme by these Rabbi Presbyters of old) to draw their dull Commissioners out of the mire and as good as inke for ivorie to wash them cleane. *His Majestie suspended it till he and his Parliament should agree. All and every one in both Houses had abjured Episcopacie by solemne oath and Covenant and so in no hazard ever to agree with him.* Ergo *He must either agree with them, that is likewise abjure, which is abolition, or continue perpetuallie his suspension which is Tantamont unto it.* This is very well orderd, especiallie if you call to minde somewhat else that was condition'd for viz. That *twentie Divines* of His Majesties, nomination being added unto the Assemblie were to have a *free consultation & debate, whence it might be determin'd by His Majestie and his two Houses how Church government &c should be setled after the sayd time or sooner if differences might be agreed*. A very *free debate* when all demonstrative reasons should be forespoken to be silenced by *an oath*. And a very conscionable *treatie*, That a faction in both Houses should be (without the restitution of the rest that were beter temper'd) the men that should continue siting not onelie 3. yeares but 300. if they could live so long, because *sworne* not to yeild a syllable of their owne tearmes. Yet becaus you thinke your selfe so witie in your sophistrie letme aske you. What assurance these all and every one in both Houses had to be immortal, If they were not, what you have that the new elected would be Covenanters and if they were not, by what law they could have been excluded the Houses whither they should be sent as Repræsentatives of their Electours. If admitted and so reasonable as to hearken to a possible result of the *Divines debate* in condemnation of Presbyterie, and vote according to it, what then were likelie to become of your perpetual abolition, or the Tantamont unto it. Such measure may you have if ever it come to treatie between you and your sectarian brethren now siting in one House, who having as much abjured Presbyterie that prætends for Royaltie by the *engagement* that hath renounc'd it, as you Episcopacie by the *Covenant*, may

Vna opera ebur atramento candefacere postulas. Pl. Mostel.

The Reviewers sophistrie.

may they condition for their owne confused Independencie *three yeares* and as much longer as *till you and they agree*, & may they tell you *that can never* be becauſe they are engag'd and *in no hazard to recreet* the roten ſtooles of Engliſh Scotizing repentance, & the corrupt claſſes of your Presbyters, which the ſame ſword hath ten times more juſtlie cut downe then it ſet them up. But I ſee your *full and formal conſent* findes no ſuch good footing in your fallacie, and therefore falls at length to a poſsibilitie of *defect*, which you præſume with much facilitie to have *ſupplied His Majeſtie that now is* hath much to thanke you for, that at the firſt you will make him as *glorious a King* as you made not his Royal father but after ſo many yeares experience of his reigne. That being at libertie not onelie in his perſon from your priſons, but in his reputation from the clogges of thoſe calumnies you caſt upon the guiltneſſe innocencie of his Prædeceſſour you will advance him beyond all thoſe ſufferances that were Solemne præparations to his murder, and *in primo imperij momento*, as *in ultimo* you did before, *hold him by the haire*, onelie not as yet permit the Independent hand *to cut his throat*, untill forſooth he hath taken breath to ſupplie that wherein his too ſcrupulous too puſillanimous father fainted, And then crowne him with ribbons and flowers for the fater ſacrifice of the two by the giving up his *honour* and *ſalvation* beyond a *life*, the onelie *leane oblation* of Charles the firſt.

K. Ch. 2. much beholding to the Reviewer.

But may His Majeſtie ſay you, eaſilie ſupplie what his father travaild for, without ſatisfaction to the uttermoſt limits of *reaſon* and *conſcience*, beyond the fartheſt excuſable adventures of any Prædeceſſours in his three Kingdomes or out of them, hazarding, allmoſt to deſpaire, his memorie with pious poſteritie, eſpeciallie at that diſtance as ſhall not repræſent diſtinctlie every angle of the neceſsitie he was driven to, and his ſoul to no other aſſurance of pardon then what the integritie of his repentance (not ſo infalliblie hæreditarie as his miſeries) and his glorious martyrdom afterwards helpt him to? Would he thinke you *ſo readilie but for a whiſper of pernicious counſel in his eares*, paſſe by unregarded his fathers charge to perſevere in the orthodoxe *religion of England*, and hearken to *the Devill of Rebellion* whom he knowes well enough though turnd into a *Angel of Reformation*? Can he ſo *eaſilie*, after three or fower weekes conference at the Haghe with two ignorant Presbyters. and but twice as many leaden headed Laikes, have his *reaſon* convinc'd, & his *conſience* ſatisfied, which is Royal Father could not in ſo many yeares converſation with the ableſt Divines, & devout conſultations had with the Living God himſelfe by his prayers, and his dead, Yet livelie oracles of the Holie Word in his watches? Or would he ſo *readilie*, without it, give up his Fathers

He can not ſo eaſilie, will not ſo readilie grant what his Father denied.

Εικὼν Βασιλ. *Ch. 27.*

Ibid. thers invincible *reserve to the irreparable injurie of the Church, his people, &*
Ibib. *his heire* or ſucceſſour *in his Kingdomes?* Was he *requir'd* and *intreated* by Charles the firſt *as his Father and his King* (in caſe he ſhould *never ſee his face againe*) *not to ſuffer his heart to receive the leaſt checke againſt or diſaffection from, the true Religion eſtabliſhed in the Church of England.* And can he ſo *eaſilie*, even while that pretious bloud hath dyed his garments in pur-
Ibid. ple, and being the Defender's of the fayth ſpeakes the ſame language and calls every morning he puts them on for the ſame *vengeance* as once did the firſtborne, of the faythfull caſt ſuch *requeſts* and *requiſites* behind him, quit the true Chriſtian guard he is charg'd with, and deſert all his conſtant ſubjects that muſt perſevere in their religious profeſsion according to the puritie of our canon? Will he, rather
Ibid. then *want, weare a crowne which is not worth taking up or enjcining upon ſuch diſ-*
Ch. 17. *honourable* unconſcionable *termes?* And will he ſo *readilie beare the infa-*
mous brand to all poſteritie of being the firſt Chriſtian King in his Kingdome who conſented to the oppreſsion of Gods Church and the Fathers of it, expoſing their
Ch. 14. *perſons* to penvrie, *and their ſacred functions, to vulgar contempt?* Will he ſo *eaſilie* becauſe *his treaſure exhauſted, his revenue* deteind, *be tempted to uſe ſuch profane reparations*, if not acting, conſenting to perjurious and ſa-
Ibid. criligious rapines? Or will he ſo *readilie* inſtead of *hurkes* give *holy things unto ſwine*, and *the Church's bread*, not onelie the crumbes of it, *unto dogs?* This his Royal Father durſt not for feare *a coale from Gods alter ſhould ſet ſuch a fire on his throne and his conſience as could hardlie be quenched*; Nor, in all likelihood, will this ever *obſequious ſonne* (whom you call I hope in expectation of no ſuch conceſsions, *the moſt ſweet and ingenious of Princes*) unleſſe ſuch furies as you *fright his conſcience* away, while his tongue doubleth in an uncertaine conſent, having from your pens & practices nothing but inſuperable horrour and inevitable deſtruction in his ſight. Wherein if ever you unhapilie prævaile, may the ſame Royal *tongue* be ſeaſonablie *touch'd* with a *coale* of a beter temper before the *unquenchable fire* of deſpaire catch hold of his *ſoul*, or that
Ier. 9. 1. of vengeance of his *throne*. May it call for *the fountaine of living waters* to waſh away the bloud of his ſlaine ſubjects whoſe ſoules lie under the altar crying aloud for judgement, and quæſtioning its delay. May that *fountaine* deriue it ſelve into *the head* and *heart* of this otherwiſe innocent King, and day and night flow out at his eyes in torrents of
Rev. 7. 14. teares for himſelfe (in no ſoloeciſme) the *Virgin Father of his people.*
17. And may at laſt *his robes be waſh'd white in the bloud of the Lambe, and God wipe away all teares from his eyes.*

Having payd, in dutie, this conditional devotion, which I wiſh as frivolous and needleſſe, as your præſumption is malicious & unlikelie. I proceed to vindicate the Biſhops diſcourſe, which J can not

not see how in ſenſe may be ſayd to *fright the Kings conſcience*, by aſſerting his right and undeniable prærogative the ſinewes whereof you would ſhrinke up into nothing. *The Legiſlative power* is not here ſtated or determined by his Lordſhip onelie the King call'd *ſupreme Legiſlatour*, which he *is*, What *commentaries* have been made of it, to the præjudice of the *right and cuſtome of Parliaments*, ſhall be ſpoken to when you tell us which of his *brethren*, and what in their writings it is you meane. No *right* nor *cuſtome* can be adjuſted to them in your caſe, which is vowing to God, and ſwearing one unto another to *change the lawes of the Realme &c. by the ſword, without and againſt the King*, different from the ſenſe of your Commiſſioners, who would have *the Legiſlative power*, aſwell as the *Militia* to be the Kings. For that power that can not *conſtitute* can *abrogate* no lawes, But they will tell you in *conſtituting* the King can not be excluded, And we inferre that no more he can be in *repealing*. If your minde ſerve you to engage farther in this diſpute you were beſt anſwer the learned Grotius 8. chap. De Imper. Sum. Pot. to which I promiſe you my replie.

The King ſupreme Legiſlatour

Anſw. to both Houſes 1647.

In the next place, as if you were moderating a matachin dance, from ſeting *the King and Parliament* at oddes, you turne both their faces and powers againſt the Prælates, whom I doe not finde His Lordſhip puting in competition with the King about the right of *making lawes*, but aggravating the injurie done them by your partie in the Parliament, and appealing to their *conjcience* with what juſtice they could covenant againſt *the rights of a third order of the Kingdome without either their ſatisfaction or conſent*. If the whole Repræſentative of the Kingdome have thus priviledg'd the Biſhops, one lame part can not deprive them of it. Their prioritie and ſuperioritie hath been ſo ancient that no Lords no Commons would ſcruple at it, but ſuch as likewiſe at the original ſupremacie of their King; And therefore you may know the bill againſt their priviledges was five times rejected in the upper Houſe the beter Court of honour of the two, and when the ſixt time it was caried by a few voyces, it was when the moſt honourable perſons were forced to be abſent. *Their ſhare in the Legiſlative power* hath been ſo great, that ſince any was allotted them your forefathers never heard of a law made in Parliament without them. *The King* may *paſſe* what he pleaſeth, and what he doth ſo is a *law*. *The two Temporal States* with his bare *name* without his *power*, can make none, nor yet having it, as they account it derived from his Regalitie, not his perſon. *Ius enim ſerendarum legum, ſive generalium, ſive ſpecialium, ſumma poteſtas communicare alteri poteſt, a ſe abdicare non poteſt.* What one or th' other *paſſe* to the injurie of perſons fundamentallie concern'd, be it *law*, can not be juſtified in *conſcience*, which is all I take to be urged by the Biſhop. But what would you have ſayd if there had been ſuch a

The Biſhops proteſtation not injurious to Kings Lords nor Commons.

Εικ. Βασιλ. *Ch. 9.*

H. Grot.

law in behalfe of Episcopacie in England as there hath been in Spaine. That no King could reigne (which is more then a Parliament sit and vote) without the suffrage of the Bishops? Which made Ervigius upon the resignation of Bamba, that turn'd Monke call a Councel of them at Toledo, to have a confirmation of his crowne. And the time hath been in England when a difference fell between Edward and Ethelred about succession to K. Edgar & a devolution of it unto the arbitrement of the Bishops. *The humble protestation* of the twelve Bishops rudelie menaced and affronted did not pronounce *the lawes & acts* after their recesse *nulle* and of none effect in derogation to the prærogative of the King either solitarie or in conjunction with what persons soever he pleas'd to make his *Legislative Councel*; but in saving to themselves their rights and interests of sitting and voting in the House of Peeres, the violation of which they conceived to invalidate a Parliament at least without the Kings passing a rescissorie Act and an Act of new constitution. *Because in law and practice it is usual to any who conceive themselves præjudg'd (even in those things where Acts of Parliament passe against them) to protest.* Which, if you remember, were the words, and part of a long plea to another purpose (though upon the same advantage of the Bishops right in Scotland) used by those your Countreymen that alike intended their ruine, but could not colourablie offer at it without *the Act anext the constitution of the Parliament.* Whether the *Bishops* being a *third order of the Kingdome*, and by that craving *their share in the Legislative power*, be more *humble* then the Presbyters who take themselves to be absolute *without* King and two states in making all Ecclesiastike lawes, and *against* King & two states in *abrogating all* civile *statutes & Ordinances concerning Ecclesiastical maters that are found nuysome and unprofitable, and agree not with the time* .... And censuring, punishing all persons, King and Parliament not excepted, I file up with the other references to your *æquitable comparers*, let them be *the Lords and Commons* you here pleade for.

Ano. 681. *Lud. Aur. Peras.*

See True Repræsent. of the Proceed of the Kingd. of Scoth. since the late Pacif. &c. pag. 31. 2. *Book Discipl.* 7. *Ch.*

You may chuse whether you will grant what the Bishop takes as demonstrable. That his brethren had *harder measure* from *the thing* call'd King and Parliament, *then the Abbots and Friars from Henry* 8. When he devested them of their estates, Your consecutorie *Beleese* hath no article made up out of any of the Bishops words, Who though he could not keepe intruders out of his palace and possessions, meanes to have no such troublesome inmates in his minde. And since you have sequestred him from his gardens, keepes out of your reach a Taraſſe to exspatiate in his thoughts. He commends your eyes that can see so distinctlie such Platonical Idea's as never had existence, yet when you draw too neare commands you to yonr distance with the same answer that Bacchus did Hercules in the Comœdie for all his club.

The Reviewers beleese is no confession of the Bishops.

club. *Me ton emon oikei nomn, echeis gar oikeian.* *Ariſtoph. Ran.*

The Biſhops *laſt reaſoning* is as ſound as thoſe before, and in all is there a connexion of thoſe parts which any demonſtrative integral can require. To your firſt impeachment by quæſtion I anſwer. *That article of the Covenant beares the ſeting up of the Scotiſh Presbyterian government in England* which is for a *uniformitie in both Kingdomes*, if taken with the next that extirpates prælacie viz. *Church government by Biſhops*. For when Prælacie is downe, I pray what remaines, according to your principles, but *Presbyterie* to ſet up? As for *Scotiſh Presbyterie*, you have often told us 'tis the ſame with that of all Reformed Churches. And if alltogether be not *according to the Word of God*, after ſo many yeares Synods, Conferences, and Letters, what blinde Covenanters you are to ſweare a league of life & death upon the like or more uncertanitie of future diſcoverie by a few unskilfull perſons whoſe petie phantaſtike lights put together muſt be made a new imaginarie mulkie way ſurpaſsing in a fermed ſingularitie of ſplendour any among the greater & truer luminaries in the firmament of the Church. But I have allreadie ſhewed how in vaine you æquivocate about that clauſe, which hath coſt your friend Rutherford and others ſo much paines. What *the oath of ſupremacie imports* is evident by the words in it. (The varietie of ſences to catch advantages like ſide windes in paper ſailes which are ſubject to rend in pieces being the poor policie of Presbyters that dare not ſtand to the adventure of plaine dealing) *ſupreme Governer of this Realme &c. Aſwell in all ſpiritual or Eccleſiaſtical things or cauſes as temporal.* Which the Biſhops you ſee conceald not, though you gratifie your ſelfe with the obſervation onelie of the other title *ſupreme head*, and accept his explication of it, which yeilding you in your contracted ſenſe (that might ſecuretie afford him more capital priviledges without encroachment upon Chriſt or his Holie Curch) *ſupreme Governer* takes in what your Presbyterie will never grant him, all power *imperative*, *Legiſlative*, *judicial*, *coactive*, all but *functional*, ſmediate and proper to the ordination or office of the Miniſter, which, for ought I know, if he finde an internal call (a ſuppoſition drawing neare a poſsibilitie then likelihood and aſſurance to have a double portion of Gods gracious power and aſsiſtance in both adminiſtrations, he not onelie may, but muſt exerciſe as did Moſes and Melchiſedech, ſaving that without a divine inſtitution in this ſpiritual function his ſupremacie exempts him not from ſubmitting his head under the hands of holie Church and taking our Saviours commiſsion with the benediction from her month. *That Scotiſh Presbyterie is a Papacie* the Biſhop requires not *to be granted upon his word*, but to be taken before Publike notaries upon your owne the politi-

Scotiſh Presbyterie is that meant in the Covenant though diſſembled.

Which detracts from the Kings ſupremacie.

cal part whereof consists in the civile primacie which (at least by reduction) you very confidentlie assume. The Bishops *contradiction*, which is scarce so much as verbal, will be easilie reconciled by the words of the oath which he reflects on, and his argument good against you, untill without reserves, limitations, or distinctions, you simplie acknowledge the King *supreme over all persons in all causes*, which would be a *contradiction* to this clause in your booke of Discipline. *The power Ecclesiastical floweth immediatelie from God and the Mediatour Iesus Christ and is spiritual, not having a temporal head in the earth, but onelie Christ, the onelie spiritual King and Governer of his Kirke.*

2. *B Disc.* 1. *Ch.*

Lastlie, No *Presbyterian* is there *in Scotland* but counts it *sacrilege to give the King* what belongeth unto the Church. And what soeu'rit is they quit in Ecclesiastike causes is not unto the King, but to King, and Parliament, and the power in both when it informes an Act or statute call'd but *accessorie* by the Aderdene Assemblers, and (that we may no longer doubt whom they account *supreme*) *dutie and subjection from the Prince*) which though spoken by them but of their meeting, must be meant of all causes consultable in their Synods, and is as *sensibie a truth* as words without ambiguitie can render it.

Statutum Parliamenti esse solum quid accessorium, & civilem approbationem esse tantum Christiani Principis officium subjectionem suam Christo & Ecclesiæ debitam testantis Phil. Eplæ Vind.

Out of all which hath been sayd it must necessarilie follow, that your Covenant hath all the good qualities computed which needs no arithmetical proofe by *weights* or *measure*, the præmises ever being coextended, with, and counterpoiz'd by, the conclusion. What you rashlie, if not *præsumtuouslie*, *pronounce* of the Bishops *judgement* doth but vilifie your owne. *Qui citò deliberant facile pronunciant.* Had you brought a *judgement* to the contrarie of *any learned Casuist* to whom his Lordship appeales, or any *Divine of note in Europe*, which he calls for, your answer had been somewhat more *serious* and *solide*, But here your *oracles of learning* are all silent. We finde it not avowed by your *especiall brethren of Holland and France*, by no *approbatorie suffrages of Leyden and Vtrecht.... Omnium flagitiosorum atque facinorosorum circum se tanquam stipatorum catervas habet.* A guard is hath, but a blake one, such as Catilines league, and how can it have beter, wherein is sworne a conspiracie as bad?

Foraigne Presbyterians ashemed to justifie the Scotish Covenant,

The Bishops *following vapours* meeting with no suneshine of law or reason to dissipate them, will not so vanish upon a litle blast of your breath but that they 'll returne in showers of confusion upon your head. Your *secret will to ascribe good intentions to the King* hath by some of your packe been very strangelie *revealed* in their expressions touching *Kings*, whose very *nature* they have declared originallie *antipathetical to Christ*. This Didoclave avowes as planlie as he can, And when objected by His Grace of Saint Andrewes with your proverbial,

The Scotish Pr. never seriouslie asscrib'd any good

bial, yet myſtical appendix of their obligation to the *Creatuor*, not to Chriſt the *Redeemer* for their crownes, is ſo ſlovenlie anſwered by Philadelphs Vindicatour, as any man may reade your good wil in his words, & meaſure the ſenſe of your Synods by his lines, your good opinion of the *intentions* of K. Charles 1. (Beſide what you imputed to his Prælates) may be gueſſed by what, ſometimes in *print* you have *aſſcribed* unto his perſon. An unworthie fellow, your Countrey man that comes tuning in haſt with the meſſage of your good meaning in his mouth, ſayth; *His infamous & Barbarous intentions* were executed by ſheathing his ſword in the bowels of his people; And this *not onelie himſelve* not *impeding*, *conniving at*, *and giving full Commiſsion for*, *in Scotland and Ireland*, *but in England looking upon with much delight while it was done*. And that ſo faire were negotiations and treaties from retracting him, that it was in publike declared he ſayth not *by any Prælatical partie*) that he would never deſiſt from this enterpriſe of perſecuting Church and Commonwealth ſo long as he had power to purſue it. Concerning the *good intentions* of Charles the ſecond, beſide what jealouſies you expreſſe by the ſcrupulous conditions in your proclaemation, your Haghe papers are inſtancies of your *willing aſſcriptions*, which call his anſwer *ſtrange whereby the diſtance is made greater then before*, *and farre leſſe offered for religion*, *the Covenant*, *and the lawes and liberties of your Kingdome then was by his Royal Father even at that time when the difference between him and you was greateſt . . . . . So that it will conſtraine you in ſuch an extremitie to doe, what is incumbent to you.* I have allreadie told you the uſual conſequences of that curſed word, and what *good intentions* you are in hand with when you utter it. *Tyrannie and poperie* are twinnes engendred between your jealouſie & malice, to which Independencie is more likelie to be the midwife then Prælacie, and if by that hand they get deliverie at laſt, will beſure to pay Presbyterie their dutie when they can ſpeake. The *painted declarations* caries better ſenſe to them that rightlie underſtand them, which I am ſure is not præjudic'd by any paraphraſe of the Biſhops. Though *agere pœnitentiam*. Be good councel where well placed: yet *egiſſe non pœnitendum* requires it not. If *the conſcience of the Court* continue to be *managed by the principles of the Prælates*, *the hearts of the moſt underſtanding* ſhall, if they will be ſatisfied withall moral and fiducial aſſurance to have that *Religion* præſerved which ſhall by reaſon and authoritie, aſwell divine as humane, in every particular juſtifie it ſelfe againſt all right or left handed ſects and factions guiltie of ſuperſtition or profaneſſe, & thoſe *lawes* obſerved which appeare now to have conſtituted the moſt indifferent innocuous government in the world. Whereas *if the conſcience of the Court* be deluded once into Presbyters hands it will need none

intentions to the King.

Natura inſitum eſt omnibus Regibus in Chriſtum odium Altar. Dam. præ. ... Coſque Deo Creatori non Redemptori imperium acceptum debere non obſcure prædicarunt. Rut. Epil. pht.

Siquis non obſcure prædicavit . . . Non longe aberavit Vindic. Juſtid. . . . . Non ſolum e longinquo non impediens, conniviens, vel plenariam poteſtatem . . . concedens . . . ſed coram intuens & talis facinoris aſſertus declarans.

of our angrie wishes to be made ſenſible of the change, when to be ſure, it muſt take religion, like a deſperate patient, from a ſullen phyſician in doſes of Covenants and propoſitions not to be diſputed, and like a bedlam have lawes given it with a whip.

The Reviewer dares not ſpeake out to the Bishops quæſtion about taking armes for religion.

The Biſhop drawing toward the end of his diſcourſe puts all the controverſie upon trial by that quæſtion which if once categoricallie anſwered would ſpare much oyle and inke for the future, giving the Magiſtrate to know that it is not the *pen* but his *ſword* whereby this difference muſt be decided. But theſe ſpiders of Presbyterie will as well be ſpinning webs as ſpitting poyſon, though ſo thin as can't conceale the uglie shape of their ſoules, nor that bay which contines the intrinſecal venome of their cauſe. Though had they the reputation of no beter Artiſts then Maſter Baylie, the Pallas of Prælacie need not enter on the encounter, but that of Magiſtracie might in ſcorne more then envie, teare ſuch wicked worke in peices before their face, and in juſtice mixed with ſome litle mercie to beget repentance execute Arachne's condemnation in the fable upon the authours. Of the multitude of *untruths* which the Reviewer here recriminates upon the Bishop, (that we may by one take a judgement of the reſt) the want of charitie is very unjuſtlie made the firſt, which he should have done well to have ſupplied in himſelfe, and not ſo ſenſeleſſelie to intimate a non *realitie* of *religion* in thoſe reverend Fathers, who, beſide the viſibilitie in their practice heretofore, and of their Chriſtian patience in being Martyrs and Confeſſours for it of late, ever made a profeſsion of that fayth which was conſonant to Scripture as interpreted in the primitive pureſt times of Holie Church. Whereas the cenſure his Lordship makes of the Presbyterian phantaſme is principallie becauſe in their very covenant appeares no reformation intended but *according to the word of God*, without mentioning any rule or authoritie for the interpretation of that *word*, beſide their *owne humours & conceits*. And *the example of the beſt Reformed Churches*, which *beſt* muſt be that which ſeemes ſo unto them, whether the reſt yeild to it as ſuch or no, if indeed they meane any, as it may be wel thought they doe not, but themſelves, who are ſo ſupercilioußlie ſingular from them all, as they diſdaine to heare of a inclioration to be had from their example, and ſuch Tyrants over us as they give us no other law nor reaſon but their pleaſure for the reformation they impoſe, ſpeaking to us in the language of the Pelagians to the Catholikes. *Nobis authoribus, nobis principibus, nobis expoſitoribus, damnate quæ tenebatis, tenete quæ damnabatis, rejcits antiquam fidem, paterna inſtituta, Majorum depoſita, & recipite, quænam illa tandem? Horreo decere ſunt enim tam ſuperba, ut mihi non modo adſirmari, ſed ne refelli quidem ſine aliquo piaculo poſſe*

—— Vide quidem. pende tamen improba, dixit Mot. 6. ſab. 3.

The ambiguitie in the Covenanters words leaves religion to the libertie of their conceits.

Se ſhort Cauſes. begin.

Nulla unquam gens in quovis ſeculo.... Opus Reformationis feliciore prudentia animo & ſuc-

posse videantur. The second untruth he sayth is. *That Covenanters beare no allegeance to the King but onelie in order to Religion*, which notwithstanding is the particular limitation in the Covenant, and when all was granted them but a particle of that by Charles I. they denied to returne to their allegeance without it. And the Crowne of his successour, our gracious Soveraigne, still hangs out of his reach by that thred, which their proclamation tells him in effect shall for ever keep it off till he consent. To the third I replie. That the Rebell Parliaments verbal *denial* makes the Bishop speake no *untruth*, who will tell them as the King himselfe did, *That his person was in vaine excepted by a parenthesis of words, when so many hands were armed against him with swords, & the Canon knew no respect of persons.* The prætenses of a *Popish Prælatical, and malignant faction* are wip'd away by His Majestie in that chapter, to which I require a Scotish replie. The fourth is grounded upon a very false suppolition, which sometimes they will not grant us, nor should we, though too many have out of mistake too often) grant it them, viz. That saving *Bishops and ceremonies*, the religion of Scotizing Presbyterians and Catholike English Christians is the same, whereas there is neare, if not fullie, *fundamental* difference in the acception of several articles in our Creed, (so that though we say the same words, we can not erulie be sayd to be of the same beleife) in these at least, *Christs descent into hell; The Holie Catholike Church; The communion of Saints; The forgivenesse of sinnes.* Besides several other accessorie tenets, wherein we thinke they detract from the mercie, if not the justice, of God, reveled in Christ and the ordinarie use of his graces restored by our redemption, without respect of persons, unto men. But if here, for their pleasure, they will have the true Church & counterfeit Kirke be the same otherwise then as they are differenced by *the corruptions of Bishops and ceremonies*, why tried they not the experiment of purging these with the alteration of the rubrike and their persons, without change of the *Liturgie* for a *Directorie*, and the abolition of their office, As their great Pope Henderson once confessed in the Earle of Arundel's tent, when General in the North. *That Bishops might have been tolerated in Scotland if their persons had been such as they ought.* And the Reviewer himselfe, when he wondred why the Doctours of Aberdene would not subscribe the covenant, being asked by a friend of his if he thought Episcopacie and the articles of Perth unlawfull made this answer, *He never thought, nor ever would thinke them so.* Whence may be conjectur'd their modest meaning to be this, That had the Episcopate in Scotland been seasonablie entailed to their tribe, so farre as they could have hindred what they pretie well promoted, their covenanting tables at Edenburgh had been taken downe, and no armie raised

cessu administravit, quam Scoti in sua patria Mot. Brit. Ver. Custin.

Vincent. advers. hæres. c. 14.

Their allegeance conditional.

They fight against.

Eik. Basil. Ch. 9.

Their Creed in words the same with ours but not in sense.

Henderson and the Reviewers speaches about Bishops.

Religion & libertie no good pretenses for taking armes.

Simons's Vindicat p. 30.

ſed to purge Malignants out of the Kirke 5. The Reviewer ſayth, *their armes were taken for defenſe of juſt libcrties, whereof religion was but one.* But then it was *one*, and that the *principal*, or elſe when they had the *Militia* granted them to defend the reſt, why ſtood they upon that, which is an argument that merelie for that, were there nothing elſe in controverſie, they might aſwell *take*, as *keepe* up armes But what ſhuffling was in this buſineſſe hath been diſcovered by another. That about *liberties* Maſter Digges hath learnedlie confuted. Nor will the Reviewer and all his complices be able to inſtance in any one law of the three Kingdomes that iuſtifieth the ſubjects againſt the ſupreme power in defēce of any *liberties* by their armes. Saint Auſtin and all good Chriſtians were of another minde. Ita a plebibus *Principes, & a ſervis domini ferendi ſunt, ut ſub exercitatione tolerantiæ ſuſtineantur temporalia & ſperentur æterna.* Which I therefore cite not, as if I tooke it to be the Covenanters caſe, who did, and might have continued to enjoy all juſt *liberties* withont any ſuch *defenſe*, Yet had they not, they ſhould have ponder'd many beter politike maximes among the heathen

In Brut. ſuch as this in Plutarch *cheiron tinai monarchias paranomou polemon emphylion* and that of Plinie in his Panegyrike. *Quanto libertate diſcordi ſervientibus ſimiliue, nuum eſſe cui ſerviant.*

The other horne of the Biſhops dilemma is as *ſharpe*, and it need be no ſharper *then the former*, The danger whereof makes the Reviewer keep his diſtance, firſt not daring poſitavelie to aſſert *the lawfullneſſe of taking up armes for religion.* And then muffling himſelfe in his cloake, invaine hoping he ſhall not by this argument de gored unto the quicke. His ſpitting *Atheiſme* in the face of *Reaſon* the native image we beare of God, will ſet no wiſemē on gaping for extraordinarie revelatiōs, nor his falſe tranſlating the Biſhops ſenſe into *mere apprehenſions and uncertaine conceptions* make him, or theirs of his minde, *worſe then Pagan Sceptikes in* Religion. His Lordſhip I beleeve, grants no ſuch poſtulate as the Reviewer ſeemes to looke for. That every Scotiſh Mas. is a *Moſes*, & every perſecuting *Presbyter*, before Gods judgements have humbled him to his converſion, a *Saint Paul.* He conceives their *Catechiſme* or *Directorie* can paſſe for no *Pentateuch* nor *Apoſtolical Epiſtles* and ſayth they *beg the queſtion* that take it to be *the Goſpell.* He argues, That in aſſerting the lawfullnes of taking armes, *they juſtifie the Independents that ſupplanted themſelves*, whoſe new light ſhines as much like that from Moſes's face as they Presbyterians new doctrine ſounds like the oracles he received in the mount. That the *Anabaptiſts in Germanie* were no more Enthuſiaſts then the *Anabaptiſts in Scotland*, who *null* the powerfull operation of the *ſacrament*, and for ought we know, may be *nulls* in the miſsionarie power to adminiſter it. That *Iohn of Leyden* & his

The Scotish Presbyterians as enthuſiaſtike as the Anabaptiſts & no more excuſable by their religion for taking armes

his crue could not be more mad then *Iohn Knox* and his, nor could they have leſſe reaſon for their militarie proceedings. His Lordſhip is ſo farre from placing the ſumme of *Religion* in every ſimple *apprehenſion*, that he deſires the authoritie of the Chuch ſhould take place of his conceptions untill the truth, if different from that doctrine, which is unlikelie were ſeald to him by ſome internal impreſsion of Gods ſpirit. What every man is *perſwaded* in his conſcience to be divine truth he would have him *præferre before other mens apprehenſions of a contrarie religion*. Yet if that *perſwaſion* be diſſonant from what was generallie among the primitive Chriſtians, he would not that he ſhould miſtake himſelfe to have a ſingular infallibilitie, nor a tranſſcendent commiſsion, above that of Chriſt and his Apoſtles, to *take armes* & force all men to his beleefe. *The moſt certain truths, even theſe divine ones in religion*, if His Lordſhip doth not, which I did not aske him, I doe thinke to be in many men that prætēd to that ſupernatural grace called fayth, *were uncertaine conceptions*, or inadvertent præſumptions, finding few ſo conſiderate of their very principles in Religion as to build them upon any ſo much as that ſubordinatie moral *certanitie* they might doe with good endeavour, fewer live ſo devoutlie as without it can reaſonablie ſuppoſe God miraculouſlie infuſeth his revelatious *to aſſure* them. Therefore though all *the truths* of Chriſtian Religion, wherein controverted, are *reveal'd from heaven*. Yet I thinke we are to looke a great way backe for the perſons *by* and *unto* whom, immediate inſpirations being now adayes very rare, nor doe we live much like the holie mortified men that were wont to have them of old. You know what Saint Martin told the Divel when he appear'd arrayed like a King, and would be taken for Chriſt come in triumph upon the earth. *Ego Chriſtum, niſi in eo habitu formaque qua paſſus eſt, niſi crucis ſtigmata proferentem veniſſe non credam. He would not beleeue him to be come till he ſaw him in the habit of his ſufferings.* So when we ſee you qualified like his diſciples, *wiſe as Serpents* not craftie as foxes, *harmeleſſe as doves*, not rapacious as harpies, patient like *sheep*, not ravening like wolves. *Delivered up to Councels*, not excommunicating in Synods, *ſcourg'd in Synagogues* not diſciplining without mercie in your Churches. *Brought before Governers and Kings for Chriſts ſake*, not bringing Governers and Kings to mocke-tribunals for your owne. Then tell us of *Divine truths, the beleefe of Moſes and Saint Pauls revelation from heaven*, and we will hearken to you as Angels, whom now we take to be no beter then the hæretikes who Vincēt ſayth are *ranæquædam & cyniphes, & muſcæ morituræ*, ſuch contemptable creatures as croking frogs, gnats, and dying flies that would buzze what miſchiefe you can before you leave us, and make the oyntment of the Apothecarie ſtinke with the

Fayth not ſo comon, if ſuch as commonlie defined.

Sulpit. Severin vita.

3. Matth. 10. 16.

The Preſs Scots muſt bring beter markes then their bare words for revelations Adverſ. hæres. cap. 14.

corruption of your writings when you are dead; The ſecond part of your apologie is moſt falſe both *theſei kai hypotheſei* 1. Becauſe *ſubjects* have no armes, while the *Magiſtrate* is in being to hold the ſword, put into their hands to *defend their religion and liberties* how *legallie* ſoeuer *eſtabliſhed*, They have onelie pleas by that *law* to claime them, and petitions of right or æquitie to put up unto the Magiſtrate to maintaine them. 2. If they goe beyond defending themſelves in their religion and force others to enter into their league & covenant though contrarie to their conſcience, this is no other then *planting of religion by armes*. And if the difference in any point of religion be ſuch as to ſtate the Magiſtrate in a condition to be put to death by his ſubjects, as it doth, in your ſenſe, when he joines in worſhip with Papiſts & Prælates, whom you make idolaters, and idolatrie death unpardonable; this *is cutting the throates of all Magiſtartes*. And this is maintained to *be juſt* and to have *the ground of Gods ordinarie judgements* by your Patriarch Knox. *And to be imitated of all thoſe that præferre the true honour of the true worſhip and glory of God to the affection of flesh and wicked Princes*. Your hypotheſis is falſe, becauſe the *religion* and *liberties* of your Covenant in England were never *eſtabliſhed by law*, and what was ſo *eſtabliſhed* was never *uſurped by Papiſts Prælates and Malignants*, And if it had been, from ſo good a King redreſſe had probablie been procured upon juſt complaint without *taking armes*. To your third I replie, That the Biſhop gives no *judgements*, makes no mention of *the Proteſtants Armes in France Holland and Iermanie*, compares them not with *the Anabaptiſts in Munſter or Sectaries in England*. If you can once perſwade them to eſpouſe your quarell, (for which you have begg'd long enough at their gates by this time) or publiſh a parallel between your *taking up armes* and their owne, the prælatical partie will make no difference between you, but give alike *judgements* againſt you all. In the meanetime the *maximes* they give are rational and divine, & they are brutes or *Atheiſts*, diveſted allreadie of all religion and reaſon, who præferre them not to the Presbyterian enthuſiaſmes, who give out for *Michael* the Archangels revelations what counterfeit impoſtures *Morpheus* puts of to them in their dreames.

They are cut throtes of Magiſtrates & planters of Religion by armes.

Hiſt. Lib. 4.

We ſay nothing to foraigne proteſtants taking armes, till they juſtifie yours & & theirs by yours

Touching *a generall Councel*, with a *wish* for which His Lordſhip piouſlie *concludes*, No *Covenanters* goe *before him*, nor will ſet one ſtep *after him* in that deſire, who moſt uncharitablie make three parts of fower in the *Chriſtian* world *Antichriſtian*, and ſo no conſtitutive members of ſuch a meeting. *An oecumenicke Synod* of Proteſtants would undoubtedlie condemne them, which is moſt ſhamefullie præjug'd to approve of the rebellion and murder in their Covenant. Nor can their *Principals*, in honour, be ſilent at ſuch an horrid impious præſumption

The Prælates decline not the judgement of Councels.

ſumption publickelie printed & imputed to them. The Biſhops & his brethren have *declined no ſolemne aſſemblies of their owne countreyes*, thoſe ſo called were factious ſchiſmatical *conventicles*, illegallie gathered & compoſed of ſuch *muſhromes* as how numerous ſoeuer, durſt not admit of twentie Prælatical Divines into debate, leſt they ſhould be ſqueez'd into a litle ſpungie earth & winde (their originals) having no ſubſtantial worth or abilities to ſupport them. You need not pray the Warner to ſpeake unto the queſtion you put, ſince you have his anſwer before hand without aſking, viz. *That its worth the enquiring* (even in ſuch an Oecumenicke ſynod) *whether the markes of Antichriſt doe not agree as eminentlie to the Aſſemblie General of Scotland as to the Pope.* He mentions ſome that plainlie doe, & meanes, it may be as much of all the reſt. *To the charge in a Chriſtian Councel they would anſwer.* That they are able to evidence before God & the World, That all bloud & miſerie drawn from, & brought upon, *the former King & his Kingdomes* muſt be caſt upon the Covenant & General Aſſemblie in Scotland, who will never ceaſe to embroyle all in new calamities untile they be deſtroyed. That if this King & his whole familie reſolve not to proſecute Gods cauſe, which the former did with much Chriſtian courage unto the death, they hazard the *tearing* their *crownes* into more peices then the *miters*, & the demolition of their *thrones* beneath that of the Prælates *chaires*, To concludeall. The Reviewers breath, though violent enough, becomes in vaine ſo definitive, as to perpetuate perſecutions againſt the providence of God, whom the Biſhops looke upon as a potent Protectour of Kings, & a mercifull repairer of the breach made in his Church by their owne ruines. Their *reſolution*, may be juſtlie *peremptore* to *perſevere* in their opinion of the Scotiſh Presbyterian crueltie to be ſuch That as they, have burjed their Biſhops alive, conniv'd at, & if, not countenanced, theMaſſacring their Kings; ſo their endeavour will not be wanting to ſcater *the aſhes of the Royal familie* & three Kingdomes on their graves, Though their conſiſtorian fourmes, & repenting ſtooles with other luggage be next caſt into the flames firſt kindled by themſelves. The myſteries of their religion being *murder & dead monuments* ſuch as never made thoſe heathen the ſumme of whoſe devotion Clemens of Alexandria comprehended in two words. Ταῦτ' ἐστὶ τὰ μυστήρια.... φόνος καὶ τάφοι.

Presbyterian crueltie, may by Gods providence be reſtrained.

Admon. ad Gent.

FINIS.

Errours to be amended.

Epiſt. Ded. pag. 3. line 18. Reade, ſhe or her Ancients. Anſ. to Ep. Ded. p. 2. l. 8. for common ihoare, r. com. ſewer. Ibid. l. 9. for power, r. paper. p. 3. l. 6. for and, r. &c. p. 6. l. 16. for comfort, r. conſort. l. 38. for burning. r. warning. p. 7. l. 18. for both, r bold. l. 36. for muſt. r. moſt. p. 8. l. 20. r. deceitfull lovers of themſelves there are. p. 9. l. 35. r. two or three ſuch words as. p. 11. l. 32. for late, r. babe. p. 16. l. 13. for Reviewer, r. Reviewes. Acolut. p. 8 l. 13. for own, r. owned. p. 13. l. 30. for otherguede, r. otherguesſe. p. 19. l. 37. for literal, r. liberal p. 20. l. 8. for appoſed, r. oppoſed. p. 21. l. 15. it deleatur. p. 22. margin, for Chaldæos, r. Culdæos. p. 26. l. 10. for ther., r. they. l. 11. for all r. a. p. 29. l. 1. for Hierambicorum, r. Hierarchicorum. l. 25. for buſelie, r. baſilie. p. 31. l. 30. for in that, r. & that is. l. 41. for anomia ergapiria, r. anomias ergaſteria. p. 37. l. 17. for ſtake, r. ſticke. p. 38. l. 19. for acknowledge, r. acknowledged. p. 40. l. 2. for reaſonable, r. treaſonable. p. 45. l. 19. for Vnitglupten, r. Vuygeaſtein. p. 48. l. 36. After Oecumenical, adde Councel. p. 53. l. 37. for afgle r. aire. p. 59 l. 24. for acconſequential, r. unconſequential. p. 60. marg. for to excom. r. no excom. p. 60. l. 29. for too rigid. r. to rigid. p. 64. l. 32. for halls r. heeles. p. 68. l. 20. for triel, r. Ariel. p. 72. l. 11. for then, r. them. p 73. l. 3. for as, r. is. p. 78. marg. for vicitie, r. nicitie. p. 80. marg. for 1493. r. 1593. p. 81. l. 34. r. (though but in the time) Ibid. marg. r. The Bishops Sunday toleration. p. 48. l. 10. pro libra, r. litera. Ibid. l. 12. for jura r. dura. p. 85. l. 19. for papiſts, r. pupills. l. 31. for its. r. in. p. 86. l. 14. for coloural, r. colourable. Ibid. marg. r. Scotiſh Presbyterian reformation from &c. p. 87. l. 7. for latewarmneſſe. r. lukewarmneſſe. l. 15. for too. r. 100. p. 88. l. 1. for ſeſſion, r. ceſsion. l. 24. for Murre, r. Marre. marg. for Ruthuer, r. Ruthuen. p. 92. l. 21. for ſervidi, r. fervidi. p. 94. l. 9. for ſcrive. r. transſcribe. p. 57. l. 1. for then, r. them. p. 101. l. 39. for ſuperintended, r. ſuperintendent. p. 11. for maſters, r. maters. marg. for contracted, r. confuted. p. 117. l. 14. guerts. r. Maſters. p. 121. l. 6. for indiſcreet, r. in diſcreet. p. 122. marg. fuos, r. ſuo. p. 126. l. 9. for on, r. or. p. 127. l. 31. r. from whom I expect &c. p. 142. l. 39. for ceſsion, r. ſucceſsion. l. 40. for ſucceſsis, r. ſucceſsio, p. 145. l. 40. for Autorani ei, r. Autouranici. p. 148. l. 39. for & r. &c. p. 149. marg. for ſudunt ... aſtragatus, r. ſudunt aſtragalis. p. 152. l. 35. for pallea, r. paleæ. for Affltu, r. Afflatu [with no point before it] p. 127. marg. for togodædali, r. logodædali. p. 153. marg. for odificentur in rumam, r. ædificentur in ruinam. p. 155. l. 41. for manitates, r. inanitatis. p. 157. l. 16. for if, r. it. l. 41. for miſsion, r. omiſsion. p. 159. l. 40. for doubte, r. double. p. 162. l. 14, for forming, r. foming. p. 163. l. 1. for too, r. ſo. p. 165. l. 13. ſuſphicates, r. ſupplicates. pag. 169. l. 6. r. to the Bishop. pag. 175. l. 83. for to, r. ſo large. Ibid. marg. for a eſtes quos ſidem ea vocant, r. teſtes quos ſidemen vocant. for minus, r. munus. p. 177. marg. for ſpirationes, r. conſpirationes. p. 175. for many leaves, r. may leave. p. 180. l. 5. for quæ, r. quia p. 181. l. 26. for quis pium, r. quiſpiam. p. 182. marg. for homonymus ſubſcribentiam. r. homonymoos ſuſcribentium. p. 185. for momſeia, r. monſcia Ariſtoph. p. 187. l. 38. for up to, r. unto. p. 188. l. 14 for which, r. with. p. 191. l. 14. for guiſtneſſe, r. guiltleſſe. p. 155. l. 15. for fermed, r. feigned. l. 34. for neare, r. nearer a poſsibilitie then likelihood, p. 157. l. 13. for faire. r. farre. marg. for Coſque, r. Eoſque. p. 198. l. 11. for bay. r. bag. l. 35. for inclioration, r. melioration. marg. for vide, r. vive. for ſe short cauſes, r. ſee short conſeſ. p. 200. l. 40. for Anabaptiſts, r. Abaptiſts. p. 201. l. 15. for were, r. mere.

An

An Alphabetical Principal Table of the Contens.

A.

THe Diſciplinarians rebellious proceedings in their perſecution of Arch.Bp.Adamſon. Pag.43
Pœnitent adulterers not neceſſarilie to be put to death. 169
Litle æquitie in the Reviewers debates & treaties. 190
Alteration in Religion or Church Government unſave & ſinfull while conſcience is doubtfull. 95
They may be feared to be unchriſtian that call us Antichriſtian. 145
Trivial debates among Scotiſh Presbyters about apparell. 125
The Reviewer dares not ſpeake out to the Biſhops quæſtion about taking armes for religion. 198
That & Libertie no juſtifiable prætenſes for taking armes. 201
The Pt. Scots that did, no more excuſable then the Anabaptiſt in Germanie. 200
They are planters of their miſſe-named Religion by armes. 202
K. Ch. 1. had juſt cauſe to march with an armie toward Scotland Anſ. to Ep. Ded. 9
The Pr.Scots had none for their invading England. Ibid. 11
Their General Aſſemblies Diſobedience to the Kings command. 1579. 12
The incoherent excuſes therof. 13
The rebellious Aſſemblers at Abertdene 1605. 16
Appeales in Scotland to the King. 32
And ſo the ultimate of them every where elce. 41
The proceedings againſt them no other then legal. 17
Wherein the E. Dunbar caried himſelfe impartiallie and noblie. 23
Aſſemblies ſummoning the people in armes upon the trial of Popiſh Lords. 92
Colluſion and violence in the election of Members for Aſſemblies. 133
Why ſo many Burgeſſes and Gentlemen in them. 134.135

B.

TReaſon by ſtatute to impugne the authoritie of Biſhops, being one of the three Eſtates. 19
Biſhops perpetuall in Scotland. 21
The calumnie againſt the three Biſhops conſecrated by the Arch-Biſhop of Canterburie refuted. 22
How the Difference hapened between the E.Argile & the Biſhop of Galloway. 141
Our Biſhops conteſt not with King and Nobles. 140
Their præcedence and place neare the throne. Ibid.
Officies of State. 141
The Antiquitie, &c. Of Biſhops juſtified very judiciouſlie by Dr Ier. Tayler, Whoſe booke is an antidote againſt the poyſon of all the Reviewers objections. 102
Biſhops Apoſtles. 106
Evangeliſts, Psophets, Paſtours. 107
Doctours. 108

Bishops & Ceremonies no burthen. 187
The Bishop of Derrie's prudence, no boldnesse in the publication of his booke Ans. to Ep. Ded. 2
Very seasonable. 1
In it His Lordship is no slanderer of the King. 4
Blackes rebellious case. 53
Balcanqual, Bruce & other Ministers guiltie of raising the tumult. 56
Blaire and his complices justlie, banished out of Ireland. 51
Bothwells notorious crimes. 61
Bruce's bold speach to the King about E. Huntley. 63
The Bishops appeale in the Assemblie at Glasgow not derogatorie to the Kings personal prærogative. 45

C.

Calderwood's ridiculous reverence of Bruce's ghost. 139
E. Cassils demeanour Ans. to Ep. Ded. 1
Canons infirming the Reviewer to be an accuser of the Bishop. 48
Publike catechizing of Masters and Mistresses indecent. 171
Not very necessarie before their receiving the Sacrament. Ibid.
The Kings Chaplanes use no Court artifice, but what becomes such reverend worthie persons in their places Ans. to Ep. Ded. 4
A proposition of trial to be made whither Christ's scepter must be swayed by Bishops or Presbyters. 100
The difference between us & the Church of Rome about ceremonies. 98
Iurisdiction of Commissaries. 52
The Kings Commissioner how affronted in Pr Sc. Synods. 134
Riot in Scotland to get downe the High Commission Court. Which was not so tyrannical as the Pr. Consistorie. 173
Wherein is more rigour then other where among the Reformed Churches, 174
The adventurous concessions of K. Ch. I. extorded by the necessitie or difficultie he was brought to. 104
K. Iames's dislike of the Scotish short confession. Many unjustificable practices about it. 14
Conscience not bottom'd onelie up on divine right. 95
Contrarietie of commands at the same time ordinarie under Scotish Presbyterie. 114
The Reviewers fallacie to salve it in the case of the French Ambassadours. 115
His ignorance of the true stated controverlie between vs and the Church of Rome. 8
His cunning in altering the true state of that between the Bishop and himselfe as in many places so. 30
K. Ch. I. invaded not the Scotish Consistorie, his condescensions leaving them conteaded. 90
The Reviewers uncharitable interpreting Mr. Corbets's end a punishmene from God. 3
Particulars about framing the English Scotish Covenant. The persons by whom &c. 177
How dishonourable it is to the English that approved it. 179
The Reviewer's abominable affected fallhood in defense of it. 180
His impudence in preaching at the Hage that nothing at all had been objected against it. Ans. to Ep. Ded. 7
How destructive it is to the Royal line. Ibid. 12
How the same with that of K. Iames 1580. 183
How it divers from it. 184
Foraigne Presbyterians asham'd to countenance it. 196
The ambiguitie of the words in it leaves religion to the libertie of their conceits that take it. 198
Covenants unlawfullie taken are more un-

unlawfullie kept. 177
The Prælates decline not the judgement of Councels. 202
No inhærent right in Courts to nominate Commissioners for intervalls. 123
Spirituall crueltie in the prayers of Scotish Presbyters. 125
Their temporal crueltie, as much as they præsume, may by Gods providence be restrained. 203
The Court conscience will, if the experiment be tried, soon finde the difference between the Episcopal and Presbyterian Clergie. 197

D.

NO defensive armes for subjects. 40
Court of Delegates neither unbeseeming, nor unreasonable. 43
K. Iames's Declaration 1584. How by His Majestie subscribed. 51
The Pr. Scots imprudence as well as injustice &c. in delivering up K. Ch. I. to his murderers. Ans. to Ep. Ded. 14
The old grudge that mov'd them to it. Ibid. 15
The same newlie conceived against K. Ch. II. Ibid. 15
The difference between Vs and Scotish Presbyterians is more then in Bishops and ceremonies. 199
The Sc. Discipline omits what the ancient Canons had among the cases of Ministers deprivation. What it hath concerns more Presbyters then Prælates. 67
It playes the tyrant over the consciences of the people. 124
Divine attributes profaned in ascribing them to the Discipline and Assemblie Acts. 100
Covenanters misstake the Discipline for Christs institution. 180
No legal establishment in Scotland of the first booke of Discipline. 18
K. Iames's consent to the second booke of Discipline how improbable. 24
They anticipate the law in the exercise thereof. 27
The English Discipline long since setled by law in Scotland and our Liturgie there used. 165
That of the Pr. Scots obtruded upon England. Ibid.
Divine right pleaded for Presbyter e frustrates all treaties. 96
Episcopacie wants no Discipline æquivalent to that in the Scotish Presbyterie. 175
Our doctrines about real præsence, justification, free will, final apostasie, prædestination, breiflie touched. And a quæstion propounded about Davids case. 98.99
Dowglasse that murdered Capt. I. Stuart kill'd in Edenburgh high street. 21

E.

OUr Episcopacie not reputed Antichristian by other Reformed Churches. Ans. to Ep. Ded. 3.50
K. Ch. I. suspended the jurisdiction of Episcopacie in Scotland for no crimes. No full and free Parliament that voted it downe in England. 9
Episcopacie no obstruction to the Kings peace. Why it may not be lay'd aside. 40
What right it hath to become unalterable. 94
The reasons of K. Ch. I. well bottom'd. 95
Some particulars about the historie of Scotish Episcopacie. 111
Abolition of Episcopacie is not that which will ever give the Pr. Scots satisfaction. 165
K. Ch. I. in his largest concessions yeilded not unto it. 188
The assertours of the Magistrates just power misse call'd Erastians by the Reviewer. 6
Erastus s Royal right of Church government can not untie the Kings conscience if streightned. Nor is that onelie it the Bishops prætend to. 97

The Sc. Discipline exempts not Kings from being excommunicate. 57
Excommunication not mean'd by delivering up to Satan. 110
Ignorance no ground for the execution of it. 172
The Scotish Presbyters practice touching excommunication little lesse rigid then their canon. 247
The inconveniences that follow to be imputed rather to the Kircke then State. 128
Impunitie no good ground for excommunication. 61
The Kings pardon quitting pœnitent malefactours. 65

F.

SCotish Presbyters much too busie in private families. 175
Iayth not so common, if such a graee as ordinarilie it is defined. 101
Church Festivals not legallie abolished in Scotland. 18
Crueltie toward fugitives. 129

G.

GIbson's insolent speaches unto the King. 21
The Assemblie's juggling in his case. 52
Gilespie's theoreme for resisting Magistrates disclaimed by no Assemblies. The substance of it the sense of many. 37
The King why concerned to be cautelous in his grants to the Presbyterian Scots. 5
The Bishops Office entirelie authorized in the Assemblie at Glasgow 1610. 23

H.

THe proceedings against D. Hamilton's late engagement discussed. 70.71 &c 115.117.&c.
Mr. Henderson's speach of Bishops. 199
E Huntley's case truelie related. 61

I.

K. Iames a greater Anti-Presbyterian then Anti-Erastian. 64
The Prælates title to Impropriations and Abbey lands better then that of Presbyters. 137
Presbyterian indulgence in cases of sedition and rebellion. 47
Their monstrous ingratitude for the too liberal graces of K. Ch. I. 104
The Kings concessions to the Irish more justifiable then the other could be to the Scotish Presbyterian demands. 146
The Pr. Scots endeavours to impose their Discipline upon England. 5
The Assemblie at Westminster having no power to authorize it. 6
Many of the Presbyteries in Scotland have very unfit & unable Iudges. 174
Iurisdiction Ecclesiastical floweth from the Magistrate. 34
Sc. Presbyters usurpe Civile jurisdiction. 69
No power of jurisdiction in what the Reviewer misse interprets the Church. 108
Nor in a companie met together. 109

K.

THe election of a King not originallie justifiable in any people. 164
K. Ch. I. not inclinable, though by counterfeit promises prævail'd with to cast himselfe upon the Presbyterian Scots Anſ. to Ep. Ded. 12
His writings not interlined by the Bishops. The Reviewers commendation of them unawares Ibid. 6
K. Ch. II. hath expressed no inclination to the Covenant. If any præventive dissuasion of His Majesties from it hath been used by the Prælatical partie, it was a dutifull act of conscience and prudence. 148
His Majestie can not so easilie, will not so readilie grant what his Royall Father denied

denied. 191
Scots Presbyterians never seriouslie ascribed any good intentions to K. Ch. I. nor. 2. 197

L.

More learning under Episcopacie then Presbyterie. 150
The King supreme Legislatour. 193
The Bishops share in making lawes as great as any one of the three Estates. Ibid.
Our Liturgie why read. A parallel of it with primitive formes fitter then with the Breviarie. 156
The Church of Scotland hath had a liturgie not onelie for helpe but practice. 160
The Presbyterians hypocritical use of it. 161

M.

The Magistrates definitive judgement in Synods owned by the Reformed Divines both Prælatical and Presbyterian. 28
Sc. Presbytetie will have Magistrates subject to the Kirke. 120
Presbyters why against clandestine marriages. 166
Consent of Parents how to be required. Ibid.
No obedience due to them commanding an unjust marriage. 169
The Bishops cautelous in giving license for clandestine marriages. 170
Gods mercie in præserving Arch-Bishop Maxwel falsified by the Reviewer. 3
The businesse about the Spanish Merchants sophisticated. 80
Sc. Presbyters controllers in the Militia. 79
The power of it in the King. 186
Pr. Ministers rebellious meeting at Mauchlin moore. 119
They exceed their commission. 121
Their power with the people dangerous to the government. 122
Their rebellions proceeding in the persecution of Arch-Bishop Montgomerie and Arch-Bishop Adamson. 43
The murders & other prodigious impieties acted by the Sc. Presbyterians in prosecution of their ends. 82
The scale of degrees whereby they ascended to the murder of K. Ch. I. 38
Which might have been foreseen by their propositions, never repealed. 76
Murder may be pardoned by the King who hath been petitioned in that case by the Disciplinarians themselves. 60

N.

The King's negative voyce justified as well in Scotland as England. 77
What is the power of his affirmative. 78
The Sc. Presbyters gave the occasion and opportunitie for the Nobles to get the Ecclesiastike revenue. The Episcopacie more then titular they kept up. 15
Presbyterie more oppressive to the Nobilitie & Gentrie then Prælacie. 130
Noblemen why chosen Elders. 131
Where such, how slighted by the Presbyters. 139

O.

Sc. Presbyters assume the arbitration of œconomical differences. 68
The Officers appointed by Christ in his Church need not be restrained to the number of five, Nor those taken to be the same the Presbyterians would have them. 106
The Officials Court a more competent Iudicatorie then the Classical Presbyterie. 132
No power of ordination in the Presbyterie. 108. 142
No comfortable assurance but from Apostolical succession & Episcopal ordination which Presbyterians want. Ibi.
The Sc. Presbyterians trial before ordination more formal then truelie experimental of abilitie in the persons. 150

The quahfication different from that required by the Bishops. 152
The original of the pretended oath taken by the King for securitie of the Sc. Discipline. 163

P.

THe Sc. Assemblies decrees to be ratified by Parliament. 24
As those of our Convocations. 32
Presbyterie makes Parliaments subject to Assemblies. 120
The Parliament of Scotland in no capacitie to make demands after the murder of the King. 163
Presbyterie hath no claime to the Church pattimonie given by Episcopal founders and benefactours. 25
Their disputes with Princes about Church revenue. 63
The original right of patronage in Lay persons. 136
Peirth Assemblie 1596. 111
Provision under Episcopacie against the povertie of such as are ordained. 153
The Prælats still of the same minde they were about the rights and priviledges of Bishops. 103
Reason of bidding prayer before sermon. 159
In the Canon forme is no prayer for the dead. 160
Set formes of no use to beginers that pray by the spirit. 161
The gift of prayer in the *Pater Noster*. Ibid.
Presbyterians divided about prayer. 162
The injuries by extemporarie prayer. Ibi.
Presbyteries when, and how, erected in Scotland Bishops to præside in them. 20
Christianitie at its first entrance into Scotland brought not Presbyterie with it. 22
Fallacie in the immediate division of religion into Presbyterian & Popish. 53
No authoritie of Scripture for the many practices of Scotish Presbyterie. 101
Litle knowledge, labour, or conscience shewed in Presbyterian preaching. 154
Scotish Presbyterians beter conceited of themselves then of any other Reformed Church to which yet they prætend a conformitie in their new model. 198
K. Iames's speach concerning Scotish Presbyterie. 30
How a King may, and when, exercise the office of a Priest. 195
Sc. Presbyteries processe for Church rents. 33
The same fault under a different formalitie not to be twice punished. 126

Q.

K. Iames's 55. Quæstions. 111

R.

READing Ministers usefull and justifiable in our Church. 154
The Prælats doe not annull the being of all Reformed Churches. 143
Though they have no full assurance. 144
The Reviewers speach of Bishops and Peirth articles. 199
The Church of Rome true, though not most true. 145
A rigid separation from her in many things needlesse. 146
Assemblies can reforme onelie according to canon, not the canon. 84
The Primitive Christians reformation different from that of Sc. Presbyterians. 85
That of the Church of England began rather at K. Edw. VI. then Henr. VIII. 86
The Parliament can not reforme without the King. 188

Resistance

Reſiſtanee againſt the perſon of the Magiſtrate can not be made inobedience to his office. 35
Reviewer willfullie miſſetakes the ſcope of the Biſhops booke. 45
His barbarous implacable malice againſt the dead. 49
A riot under prætenſe of taking a Prieſt at Maſſe. 91
Abetted by Knoxe with his confeſſed intereſt in many more. 92
The Pr. Scots muſt bring beter markes then their bare words for revelations. 201

S.

Foraigne Presbyterians tolerate more libertie on their Sabbath then the Biſhops on our Sunday. 50.125
The hypocritical ſuperſtition of the Sc. Presbyters in the ſanctification of their Sabbath. 81
Offenders quitted to be admitted to the H. Sacrament without publike ſatisfaction in the Church. 126
Falſe meaſures &c under colour of ſcandal not to be brought into the cognizance of the Church. 66
All civile cauſes are brought before the Presbyterie under the pretenſe of ſcandal. 170
The Pr. Scotiſh partie inconſiderable. 2
They gave beter language to our Biſhops heretofore then of late. 8
Carefull Chriſtians will finde litle leiſure on weeke dayes to heare many ſermons. 157
Sermons not to exceed an houre. 158
Thoſe that are Rhetorical may be as uſefull as many meerlie Textuarie. 159
Sr. Claud Somais no Countenancer of the late Kirke proceedings Anſ. to Ep. Ded. 4.111
The Sc. Presbyterians coordinate two Soveraignities in one State. 113
Two Scotiſh Kings at one time avouched by A Melvin. 114
Capt. Iames Stuart vindicated at large. 87
Superintendents æquivalent to Biſhops 23
Imperious ſupplicates from the Presbyterie. 26
Rebellion the ſubject of moſt. 165.179
The Kings ſupremacie impaired by Presbyterie. 27.195
Placed upon the People. 29
Scotiſh Presbyterie overthrowes the right of the Magiſtrates convocating Synods. 10.30
Synods where the Magiſtrate prohibited them. 31.36
Receiving appeales not the principal end of calling Synods. 132
Noblemen to have no ſuffrages in them but when ſent thither by the King. 134

T.

The by-tenets of the Diſcipline. 3
The Texts of Scripture urged againſt Epiſcopacie, for Presbyterie, anſwered. 105.&c.
The Presbyterians treaſon at Ruthuen. 88
At Striveling. 89

V.

Familie viſitations commendable aſwell in orthodoxe Prieſt as Presbyters. 173
The Reviewer much in love with the uncleanlie metaphore of a vomit. 176

W.

According to the Word of God a more dubious and frivolous limitation in the Covenant them heretofore in the oath for Epiſcopacie. 181

FINIS.